

The Messenger

"Is the Truth is in Jesus."

VOL. LI.—NO. 25.

PHILADELPHIA, WEDNESDAY, JUNE 21, 1882.

WHOLE NO. 2487.

THE MESSENGER.

ISSUED WEEKLY

PUBLICATION BOARD

OF THE

Reformed Church in the United States

REV. P. S. DAVIS, D. D.,

Editor-in-Chief.

OFFICE, 907 ARCH STREET

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\$2.20 a year in advance postage included. Six copies to one address for one year \$11.00. No papers discontinued, except at the option of the publishers, unless orders are sent direct to the Publication Office, at least two weeks before the time subscribed for expires, and all arrears are paid.

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Poetry.

PRAYER.

Our lives are fed by prayer—for not alone
Strong yearnings of the soul for holy things,
Or aspirations high, or musings deep,
Can give us rest of soul—as to the sea,
In which we children dip our tiny pails
And bring up water, we recur to prayer;
For loving, living, longing, every hour,
We give up to Thy care Almighty Strength,
That which our hands are all too weak to hold.
Take then, O Lord, my doubts, my fears, my self,

My friends, my foes—if such there be;
But also take my pleasures and my joys,
My knowledge—all my intercourse with men,
Or books, or with this wondrous world of Thine—
Yes, take them all, that I may rest in Thee.

—Selected.

Communications.

For The Messenger.

PENTECOST, THE PLEDGE OF THE FINAL EXALTATION OF THE CHURCH.

BY D. P. LEFEVER, A. M.

The plan of salvation, which was conceived and brought forth by the omnipotent mind, is in process of fulfilment and approaching completion.

The incarnation of the Logos was the sure pledge of His exaltation, as is evident from the teaching of St. Paul, in Phil. ii. 5-11. The exaltation of Christ was the sure pledge of the outpouring of the Holy Ghost. St. John xiv. 26 and xvi. 7. In like manner the descent of the Holy Ghost is the sure pledge of the exaltation of the Church of Christ, which was born by the Spirit's power on the day of Pentecost.

As Christmas looks forward to the Ascension, so Pentecost looks forward to that coming day when the dead in Christ shall have arisen, and the living saints shall have been changed; when the sting of death shall have been extracted, and the victor's crown wrenched from the ghastly brow of Hades: and the triumphant Church shall ascend to meet her Lord and be received by Him into full communion with Himself in heavenly exaltation.

We now occupy the vantage-ground of the gospel; with the Bible, the revealed will of God in hand we study the past history of the Church, including the head of the Church, Jesus Christ, and then turn our attention to the future.

As an astronomer by means of his telescope fixes his eye upon a heavenly body just discovered, and traces its path through space, so we, by means of revelation, fix the eye of faith, i. e., of our spirits, on the incarnate God, just born into the world, and mark His progress through this world and this life.

When Christ was born in Bethlehem, representatives appeared to acknowledge and honor Him from heaven and from earth, angels, shepherds and wise men;

but scarcely had He entered upon His earthly life when He was hunted down by Herod's servants, who represent the power of darkness. But no power, mundane or infernal, could overthrow the Divine plan of human redemption by destroying the incarnate God. God the Father gave all necessary attention to His Son, so that by circumcision, the presentation in the temple and all the ceremonial observances which had to be observed, in His case, in order to fulfill all righteousness, He might be fully invested with all authority and power required for the destruction of the sinful element in human nature, which He had assumed, as well as for the glorification of that nature after that sin had been eliminated.

From the time when Jesus entered upon the discharge of the obligations which He assumed when He said, "Lo I come to do Thy will, O God," we see Him alternately honored and dishonored, exalted and abused, worshiped and blasphemed by men; but never, in the onward and upward movement which began in the incarnation, do we behold a point or period in the personal life and history of the Christ, in which the latent possibilities of the incarnation were realized, and the unique divine-human nature of the Son of the Virgin completed, until we see Him ascend to His Father, enter into the glory which He had before the foundation of the world and sit down upon the mediatorial throne.

As the result of this completion of the Saviour's life and work on earth, comes the Holy Ghost on the day of Pentecost; the birth of the Christian Church; and, consequently, the life and history of the Church proper begins on the day of Pentecost, whence we look into the future.

As Jesus was honored at His birth by heavenly messengers, who descended with the good news to men, so was the Church at her birth honored by the Holy Ghost, who descended with mighty power for the disciples. As Jesus was hunted down by Herod, so was the Church hunted down by Jews and Gentiles. As the life and history of Christ show light and shade, honor and dishonor, joy, labor and suffering, so do the life and history of the Church, thus far; but never yet have the possibilities of the Church of Christ, which is His mystical body, and in which He lives by the Holy Ghost, been realized; nor has the divine-human nature of the Church, which she has received from Christ, her head, by the operation of the Holy Ghost been completed; but by faith we, even now, see the Church with her exalted head in glory.

As the incarnation is the prelude and pledge of the exaltation of Christ, so is the descent of the Holy Ghost, by whose operation the life of Christ has been begun in the Church, the prelude and pledge of the final exaltation and glory of the Church, with Christ at the right hand of God.

For The Messenger.

SCOLDING.—Eph. vi. 4: Col. iii. 21.

It would be hard to find a more potent agent of the devil so generally at work among thousands of families in our land than that unscriptural, unchristian habit—scolding. And it is a sad commentary on the Christianity of multitudes of professed members of Christ's Church, that they use so execrable a method of dealing with those under their charge, or with whom they are thrown into constant contact. That a governing force of this kind should be made use of in a family where Christianity is not acknowledged, where the Bible is not regarded as the one true code of morals and guide to action, and where Christ and His religion are not professed, is not a very great matter for wonder. But does it not indicate a gross inconsistency somewhere, for a person to profess the religion of Jesus, while, at the same time, employing so barbarous a governing agent in his family as scolding?

It is a habit which not only displays a weakness of mind, but is also the mark of a wilful disposition—a self, unconquered. Besides this, it is an almost invariable evidence of a lack of that crowning virtue—charity. If there is any one thing in which consists the spirit of Christianity more than another, it is love, and if there is any one place, more than another where

this spirit is intended, by the Master, to shine forth and make its power felt, it is in the family. For love has, or rather, is a power,—great as God and far-reaching as infinity itself. Achievements belong to it, the grandeur, import and significance of which stand out and shall forever so stand, "towering o'er the wrecks of time,"—unparalleled, unique; the highest results of the one greatest power of the universe.

There is a great deal of skepticism prevalent in regard to the power of love. Nearly every one assents to all the minister says in the pulpit, or what they read in books, on the subject; but, when it comes to its every-day application, very many individuals, perhaps a large majority, will, in nearly every case calling for its acknowledgment, show that, after all, they consider it merely a theory of the mind by preferring, in its stead, the use of the unmerciful lash or a storm of harsh, stinging words of anger and reproach, evidencing an entire want of faith in the practical working of that sublime and beautiful system of ethics taught by our Saviour, which uses as its remedial agent, or, as the actuating principle of all its remedial agencies and actions, love and that alone. The principle of love does not, by any means, forbid; on the contrary, it requires the proper punishment of the more weighty misdeeds of children. (As to the heinousness of "chastisement" not absolutely demanded nothing need be said here.) But a thing which it does most emphatically preclude, is the administering of such punishment by a parent while yet in a state of anger, or from a motive, or in a spirit, of revenge. Such proceedings do violence to the very idea of discipline for they can, under no circumstances, be remedial in their effects, and all punishment (at least in the family) which is not remedial in its effect, is a defect and tendency, and dealt out from the hand of love had better, a thousand times, never have been given. It is far worse than useless since it leaves the child, by just so much, worse than before. And that this is the character, necessarily and invariably, of the habit of scolding, no one able to reason, will attempt to deny.

If it is a fact that every cause is always followed by its effects, then certain it is that the working of so positive and determinate an agency as scolding, in a family, must produce decided and unequivocal results. That these results, whatever they are, must be evil in their character cannot be doubted. And nothing need be written to prove that a course of scolding, fault-finding and growling at a child, perseveringly followed, will, under all ordinary circumstances, make out of that child either a coward or a ruffian. Children of a meek, timid clinging disposition will, under its blast, wither into moral and physical cowards, while in those, stronger by nature in will and impulse, it will react and its results are impudence, disobedience, obstinacy, moroseness. Who has not seen the bright, noble-looking little boy skipping and bounding in his childish exuberance confronted by his nurse, or his mother or other member of the family, and angrily scolded and abused? See the hot blood rustling to the bright young cheek, the look of dread and anger on his face, in time to be replaced by one of hate and aversion. And all caused for the sake of some trifling delinquencies of commission or omission which universally belong to children and which only exist as faults, other than requiring kindness and patience to eradicate, in the minds of persons who expect the absurdity of "old heads on young shoulders"; faults which, at any rate, ought to have been dealt with in a rational and Christian manner. Out of boys are made men; out of boys are also made, devils. The impressions made upon them in the home are those which will, to a very large extent, shape their whole after life. Where is the man in whom childhood's impressions and influences do not remain the most vivid and distinct of his life? O, mother, do you realize the responsibilities resting upon you? Are you making constant efforts to maintain an even temper, a sweet, kindly, though firm, disposition in accordance with the example and precepts of our Saviour?

Mother and home seem to be created complementary to each other. And it is

true, in ninety-nine cases out of a hundred, that the home is what the mother makes it; not nearly so much what the father makes it; his sphere lies, in a large degree, elsewhere. That of the mother—and she need desire none nobler, none higher, none grander—is, emphatically and distinctively, the home. She it is into whose hands is committed the task of caring for and developing those souls who are to be the future representatives of our race—of moulding and shaping their now young and plastic minds into forms which shall endure forever, either as monuments of architectural skill or as the ruins of careless, perhaps wilful, demolition. Mother, are you honoring your trust? Or, are you trifling with a matter of such awful moment by pursuing a course contrary to God's commands?

If, as parents, we draw our children to us, inspiring in them Christian love and veneration, we are laying the foundation for true and noble men. But if, by scolding, fault-finding or other harsh treatment, we compel them to shun us and to seek for company more congenial than that around the hearth-stone, let us not lay their ruin at the door of "natural perversity," or anything of that sort. The question will come home: have we made love—Christian love—the basis of all our dealings with them, whether in regard to chastisement or to the more congenial every-day relations? If we have not, no cowardice could be more palpable than for us to disclaim a very large proportion of the responsibility in the matter. For Christ has given us love as the principle of action, especially in affairs of this kind, and proclaimed all others to be wrong. Hence, if we are taking a course which infinite wisdom has pronounced a wrong one, we should not wonder that its results should be all wrong.

This habit of scolding, like many another, once well formed, becomes a veritable second nature. We know, indeed, of some persons, male and female, of whom this is true to such an extent that the thought of scolding, as their chief characteristic, is always inseparably connected with the thought of the individuals themselves.

If any of us have this fault in us, much as it is to be deplored, a remedy is not, by any means, to be despaired of. Let us face it, look at it in all its ugliness and strive, by the light of the Gospel, to come to a true realization of its true character. It will require more than Herculean effort to combat it, at all successfully. We know, indeed, of only one source whence can be drawn the power to unseat the tyrant from his throne, and that source is Jesus Christ, the One in whom dwells supreme love and charity, being our example in these things, and who came into the world that the sick might have an all-powerful physician; the sinner, an ever-open refuge; the soldier for the right, a captain who leads not but to ultimate victory.

H.

For the Messenger.

REPORT

On the State of Religion and Morals in the East Susquehanna Classis.

Fathers and Brethren: We have carefully examined the parochial reports placed in our hands, and have sought therefrom to found our report of the State of Religion and Morals within our bounds.

As a Classis we have evidence of God's abounding mercy and love to usward in the sparing of our lives, and in the gifts of health and strength, so as not only to meet in annual session with ranks unbroken, but also enabling His ministering servants to prosecute the work of the ministry in Christ Jesus uninterruptedly during the past year.

From the reports we learn that the Church as represented in this Classis, is progressing in the different departments of church work, to an extent consistent with healthy growth and development, and as indicative of progress in religion and morals, we cite both external as well as internal evidences.

We notice that corner-stones of church edifices have been laid in the name of Him who has become the "head of the corner"—new churches have been built—church properties have been renovated and beau-

tified, while still others have their indebtedness in process of liquidation. Furthermore, it appears from the Statistics of Classis, that a material increase has been made in the number of members and communicants,—also in the contributions for benevolent and congregational purposes. But from this which shows forth the external side of growth in the Church, we turn, with pleasure, to the internal evidences of development, which appear from the following:

The life-giving word of God has been preached faithfully in its purity and entirety by our ministers, and received with appreciation by the laity.

The Holy Sacraments have been zealously administered. The lambs of the flock have been given to the Great Shepherd in baptism; and our pastors have broken the bread and given the cup of blessing to the laity with recognized profit to the strengthening of their higher spiritual life.

That there has been the necessity for admonition to the wayward is no evidence of weakness, but that they have been reproved of sin is an evidence of a healthy moral character in the congregation.

Obedient to the apostolic injunction, the young have been taught all things commanded by means of catechization, and disciples by profession of faith in the Lord Jesus Christ and reception into the full communion of the Church.

There has been a manifest increase of interest in Sunday-school work. Conventions have been held, topics of interest discussed with profit, and this nursery of the Church is rapidly developing to its true ideal.

The missionary operations, carried on by Classis within its bounds, are full of promise, and new fields of labor are being opened.

Reviewing the labors of the past year, we believe they have been crowned with good results. God has been with us and has not forgotten us. He has been merciful to us in our short-comings, blessed us in our labors, and supported us in our trials.

While giving renewed ascriptions of thankfulness and glory to God for His guidance, and the many evidences of His love, we humbly pray Him to graciously pardon any errors of the past, to sanctify us in our present relations and activities, and so to order the future that ours may be the eternal gain, and Thine, O Lord, the unending glory, world without end. Amen.

T. J. HACKER.

STATISTICS.

Ministers, 23; Charges, 25; Congregations, 81; Members, 8342; Unconfirmed Members, 4912; Baptisms, Infants, 866; Adults, 40; Confirmations, 572; Communed, 6341; Dismissed, 74; Erased, 74; Deaths, 337; Sunday-schools, 75; Sunday-school Scholars, 5128; Students for the Ministry, 1; Contributions for Benevolence, \$2,811; Congregational purposes, \$30,923.

DEMORALIZATION OF THE RUSSIAN CAPITAL.

The St. Petersburg correspondent of the Paris newspaper Justice, after describing the fruitless efforts of the authorities to cope with the revolutionary movements, gives the following graphic account of society at the Russian capital: "We find all the characteristics of the saddest epochs of social disorganization; and in the midst of sombre prospects for the future, a wild, unrestrained hankering after pleasure. On the one hand we see incessant arrests and domiciliary visits, the honor and life of every one are at the mercy of any common informer, and the morrow may bring punishment, exile, or even death. The silent streets, unceasingly patrolled by troops, only lose their funeral calm on days when the gibbet is erected to receive its prey. On the other hand we behold the maddest Bacchanalia; ball-rooms and theatres are crowded to excess; while debauchery, venality, and intemperance flourish in broad daylight. Meanwhile, suicide and lunacy are reaching alarming proportions, and in the shade the revolutionary party is slowly moving towards its predestined object, the complete destruction of this corrupt society. Is this not the picture of Byzantium before its fall, of Rome in its decadence, and of old French society, which danced so gaily on a volcano, only to be roused by the thunder of the Revolution?"

Family Reading.

"PUT STRENGTH IN ME."

I wander in a weary land;
I thirst, O Lord, and often faint,
And struggle hard against complaint;
While hostile forms around me stand
To chill my heart and palsy me with fear.
O Thou, my great Deliverer, draw near:
"Put strength in me."

My human weakness leans towards Thee;
The darkness of my soul inclines
To catch Thy love-light as it shines,
And earthward falls as tenderly,
Oh, as the moonlight fortifies the flower,
And alternates the freshness of the shower:
"Put strength in me."

What though my path be difficult,
And heavy burdens press me sore,
While weary leagues lie still before;
I journey on and still exult,
If Thou, O Lord, each blessed livelong day,
Wilt drop Thy manna on my rugged way:
"Put strength in me."

Our weakness, Lord, Thou tookest here,
And bore it all Thy journey long,
To make our human frailty strong,
Thy tears were shed our hearts to cheer;
And from the grave, which chilled the pierc-
ed heart,
Immortal strength forever healed the smart:
"Put strength in me."

"Put strength in me," then toil is rest,
And life is all a victor's road
That leads to blessedness and God;
Hear, Lord, Thy weary child's bequest;
What need have I to ask for ease or bliss,
If Thou, O Lord, wilt grant me only this:
"Put strength in me."

—Exchange.

JOSEY'S FIVE DOLLARS.

BY MRS. M'CONAUGHY.

Mr. Andrews had travelled over two of the five dusty miles between his place and the next town, when a sudden thought caused him to pull up the reins, and the next moment to turn square around and travel back home.

"Why, father, what is the matter?" asked his wife in some alarm.

"Nothing, Cynthia, only I forgot to leave five dollars with you for that boy when he calls. He is to come to-day and he has honestly earned his money in that wood lot and I would not like to disappoint him. I dare say he has ways enough to use it," and he handed over a crisp bill to his wife, who still could not help thinking that another time would have done as well and he need not have put himself to all that extra trouble on such a hot day.

But she did not know the high hopes and anticipations with which Josey Dean was even then plodding barefoot through the clover to receive that five dollars. She did not imagine how large a sum it was to him, nor how keen would have been the disappointment if told to "come again."

But there he stood at length at the back porch door, smiling and heated, but with a half fear in his heart that Mr. Andrews was not at home. He had peered in at the barn door and saw that the carriage and old white-foot were gone.

"Come right-in, Josey," said Mrs. Andrews, smilingly as she looked at his doubtful face. "Father left your money for you," and she handed out the precious bill, glad enough now that her husband had come back with it, as she saw how the face lighted up.

"Sit right down on the step and get cool," she said, as with motherly instinct she bustled about in the pantry a moment and presently came out with a great goblet of currant mead water, a couple of sandwiches and a large slice of cake.

"Thank you," said Josey, with sparkling eyes as he looked at the rare treat. His long walk had given him a still keener relish for the good things. Indeed a bowl of buttermilk and a piece of unadorned bread would not have been despised. He had often thought himself well off when he had them both together.

He was making good time on his homeward way, with a paper bag filled with cookies to take to his little sister, and he well knew how her eyes would sparkle when she saw him coming. It was not the first time. Mrs. Andrews had a practical way of remembering "the widow and the fatherless," and it was an excellent Bible way.

Josey stopped once in the pasture lot under a great wild cherry tree, and took out the bill to feast his eye upon it. There was nothing of the miser about Joseph. It was the great possibilities wrapped up in that bit of green paper, that was the joy to him. And he had earned it. That was the invisible wealth about it. And he "could earn another," was the determination that braced his shoulders, as he put away the money carefully in his wallet and walked a little quicker to make up for lost time. How different his walk home from what it would have been if Mr. Andrews had not had that after-thought and acted upon it.

"Josey's coming, mother," said little Susy from her look-out by the lilac bush. "He's got something. I'm going to meet him."

They were a happy laughing pair a minute later as they came up the steps together, Susy carrying the cookies.

Joe had thought it a pretty heavy bag of cookies before he reached home, though he did not mind that. The mystery came to light when they poured out the contents

in a pan, and found the various other stores the good housewife had so kindly stored away, not forgetting a package of chipped beef and another of fragrant tea, such as the poor widow did not often taste.

"Now get your slate, Josey boy," said the happy little mother, "and we will go over again the things we can get with this money."

It had been done before, but there was a new zest about it, now with the money in hand. They were "passing rich," with that stock to trade with, and not a debt in the world. When you come to deal out so much in small parcels there is "a great deal of good in it," that one never realizes who hands over the sum for a bit of lace no heavier than itself.

Prompt payment is a blessing beyond computation to the working poor, and it is most cruel and heartless to tell them to come again and again, when you have the money by you. With the money in hand its capacity to do good is largely increased, as we all know who have family stores to buy. There is some very plain talk in the Book of James, fifth chapter, upon this subject of the laborer's wages, which it is good to read over now and then when we are likely to grow forgetful.

"A CLEAN KITCHEN MAKES A CLEAN HOUSE."

Is a saying which has a great deal of truth in it. As all the food in the family has to be prepared in the kitchen, and as most working people have to take their meals and sit in the kitchen—indeed, as the one-day room has to be parlor, kitchen and all to many honest families—it ought to be clean and neat, or it will not be comfortable and healthy. Every morning the room must be carefully swept, and any hearth-rug, mat, or piece of carpet must be taken out of doors and beat daily. Cupboards want great care to keep them free from dust, cool and neat. Everything should be clean that is put in the cupboards, and there should be a place for every different thing, so that if you wanted anything, even in the dark, you could lay your hand upon it. Be sure, whether you keep the lids bright or not, to keep the inside of every pan or pot used in cooking so clean that it is perfectly dry and sweet. If you neglect this you may be the cause of poisoning yourself and your household. Many families have been poisoned by food being cooked in dirty pans. Besides, even if food is not made poisonous, it is spoiled by not being cleanly cooked. Be very particular about this. All tins should be polished once a week. Kitchen towels require good management. It is a very nasty habit to be careless about towels. Tea-things and glass should be wiped with a thin, coarse towel kept for that purpose. If you have a plate-rack over the sink, plates should be washed in hot water, rinsed in cold, and put to drain in the rack; but if you have no rack you must wipe your plates; keep a good dish-cloth to wash them with, and a good coarse towel to dry them with, and use your dish-cloth and your dish-towel for nothing else.—Pres. Banner.

BEAUTY OF AGE.

Old age has its beauty as well as youth. See that lovely old lady, silver-haired, with some of the fire of youth still shining in her dark eyes, and harmonizing rather than contrasting with the dignity of age. She leans on the arm of a manly young fellow, tall, sunburnt, with a kindly face, and together they form a striking picture. It is only middle age that is hopelessly unpicturesque. Middle aged men, as a rule (there are some pleasant exceptions), have an aspect that repels romance. They look of the earth, earthly. They appear to have lost the faculty of enjoyment. Youth is behind them, and the calm and leisure of age unreached. It is a sad and pitiful sight to see a woman clinging to her lost youth by such sorry devices as false "fronts," and youthful gowns, and kittenish ways. How useless it is! How much better to realize honestly and frankly that youth—that glorious, happy, fleeting gift of the gods—has gone forever, and to turn firmly from it and look for the beautiful things that are left in life. Here is one who has done so, and in her calm eyes and gentle mien there is nothing that is unlovely, though, perhaps, a little that is sad. Her old age will be beautiful indeed. In these days of rivalry between mother and daughter, in the race for beauty-prize, it is refreshing to watch her delight in the loveliness of a graceful girl with a sweet face. "Alternate leaf and acorn ball, in wreath about her head" and with a fresh gay voice expressing girlish enjoyment in every tone.

SABBATH PEACE.

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when Sunday came he was thoroughly tired. He had become interested too, in his Sunday paper; so he gradually dropped off going to church. His wife went regularly, and sometimes the children. One morning, just after his wife had set out, he was comfortably seated reading the money article, when he heard his boys talking in the next room. Said eight-year-old Willie, "When you grow up, shall you go to church as mother does, or stay at home like father?" "I shall do neither," said the older one, decidedly. "When I'm a man I shall have my horses, and be on the road Sundays, and enjoy myself." The newspaper suddenly lost its attraction. Between the father and it there came a picture

of his boys associating with loose men, and drifting into a godless, reckless life; and of himself looking on it in his old age as the fruit of his self-indulgence. Five minutes after he was rapidly walking toward the church. When the service was over his wife, coming down the aisle, saw him waiting at the door. There was a questioning, glad surprise in her eyes; but he only remarked that he had taken a walk, and thought he would join her on the way home. Next Sunday, however, the whole family were in their pew, and all the rest of the day there was a kind of peace about the house that reminded him of his boyhood days in his father's home. And who will say that he was less fitted for another week of business life by this share in the services of God's house, instead of "staying at home all Sunday to rest?"—S. S. Times.

THE MORMONS IN LONDON.

"In a dirty, dismal, ill-conditioned street in Pentonville there is a tall old house which makes public announcement of itself as a 'dancing academy,' and which has painted up over one of its interior doors, 'Latter-Day Saints' Meeting Room.' Here, every Sunday and one night during the week, assembles the Mormon population of North London. As may be guessed, the Saints are not a numerous body. On Sunday night, when they were apparently in full force, the congregation numbered about 100, among whom females greatly preponderated, about one-third being girls whose ages ranged from 10 years to about 18. There were, perhaps, about two dozen men present. Six of these, being Elders or office-bearers, were seated round a table, which does duty for a pulpit, at the head of the room. The 'Saints,' both male and female, seemed to belong to the lower working class, and to be such persons as would be likely to find a strong argument for the Mormon religion in the fact that it has an earthly Zion. There was little show of reverential feeling before the commencement of the service. Those who were present laughed and talked with as much ease and freedom as if they were out of doors. There is, however, very little about a Mormon religious service that encourages solemnity of feeling or conveys the idea of worship. On Sunday night the proceedings commenced by the singing of a hymn, to a galloping tune, from a book which has a short preface signed by Brigham Young, Elder Pratt, and John Taylor, the present head of the Mormon Church, and which among its other very miscellaneous contents, has a lyric commencing 'Deseret, Deseret, the home of the free.' After the hymn there was a minute's pause, and then a stalwart young 'Elder' from Utah, in a voice which came 'through his nose and mouth,' began to preach what he spoke of as 'the Gospel.'—*Pall Mall Gazette*.

"IT WILL LIGHT YOU HOME."

Going two miles into a neighborhood where very few could read, to spend an evening in reading to a company who were assembled to listen, and about to return by a narrow path through the woods where paths diverged, I was provided with a torch of light wood, or "pitch pine." I objected; it was too small, weighing not over half a pound. "It will light you home," answered my host. I said, "The wind may blow it out." He said, "It will light you home." "But if it should rain?" I again objected. "It will light you home," he insisted. Contrary to my fears, it gave abundant light to my path all the way home, furnishing an apt illustration. I often think, to the way in which doubting heart would be led safely along the "narrow way." If they would take the Bible as their guide, it would be a lamp to their feet, leading to the heavenly home. One man had five objections to the Bible. If he would take it as a lamp to his feet, it would "light him home." Another told me he had two faults to find with the Bible. I answered him in the words of my good friend who furnished the torch, "It will light you home."—*American Rural Home*.

EVEN YOUR SANCTIFICATION.

The more quiet our piety, the more shall we understand that "this is the will of God, even our sanctification." This is the heaven we desire. We shall love it and exult in it in proportion as we love God and exult in God; this is our chosen blessedness.

The children of the devil have no such state. They desire the incidental benefits of religion; such as escape from hell, and the dread of it; also supports and consolations under sorrows of life; but they must own that renovation of nature, and the restored image of God, awakens none of their sensibilities. The soul that is born again is filled with expectations, which, however undefined, are at once spiritual and glorious. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: we but know that when He shall appear we shall be like Him; for we shall see Him as He is."

THE BIBLE IN SYRIA.

The Bible in the schools for girls in Syria, is doing more to elevate them than all other agencies. Our children are all taught the Bible. Very few girls leave these schools without becoming enlightened. The common schools are to a great extent Bible classes. The comfort and joy brought into hundreds of Syrian homes by the Bible are beyond description. I have been in the homes of the poor where it has been like

a light in darkness. There is a family of three poor women, silk-winders from Damascus. Infirm in health, in deep poverty, unable to read, the Bible is their delight. They keep the Arabic Bible on a shelf, and they ask every person who comes in, and who is able to read to take the book and read to them. In this way, they do not often pass a day without a portion of God's Word.—*Rev. Dr. Bliss*.

TRUST IN JESUS.

A doctor who was once visiting a Christian patient, had himself longed for peace with God. The Spirit of God had convinced him of his sin and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one, he said, "I want you just to tell me what it is, this believing and getting happiness—faith in Jesus, and all that sort of thing, that brings peace?"

His patient replied: "Doctor, I have felt that I could do nothing, and I have put my case in your hands—I am trusting in you. This is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul. "Is that all?—simply trusting in the Lord Jesus! I see it as I never did before. He has done the work!"

Yes—Jesus said on the cross, "It is finished," and "whoever believeth in Him shall not perish, but have everlasting life!"

From that sick-bed the doctor went a happy man—rejoicing that his sins were washed away in the blood of the Lamb.—*Selected*.

"AND THE STREET OF THE CITY WAS PURE GOLD."

BY ELIZABETH AUGUST.

Here is a city through whose paved streets
Pass to and fro in never-ceasing stream
Such weary, restless feet
That it would seem
The very stones were worn and vexed with ill.
Daily, yea, hourly, do they come and go,
Some swift with an impatient pain,
Some halting, feeble, slow,
All seeking rest for weary heart and brain
And all, alas! finding the search is vain.

There is a city whose broad streets are gold,
And the feet passing there
In numbers all untold,
Move ever tireless through the happy day
Serenely walking on their quiet way.
King of that city, ah! with what heart-sick cry,
Turn we from tolling here
Footsore and like to die;
Soon on that golden street, shod with Thy
peace,
Grant to Thy weary ones blessed release.
—*Churchman*.

DOWRY OF A HINDOO BRIDE.

One of the daughters of Meer Goylam Baba, Nawab of Surat, was lately married at Surat. The procession which carried the bride's dowry to the bridegroom's house was worthy of special mention. A number of elephants, horses, carriages, and palkees led the procession. After them came a number of female servants, all in snow-white clothes, each bearing in her hands a covered tray. About fifty youths followed with rose-water, decanters of silver on silver salvers. Then came 500 coolies, some with magnificent bedsteads, with curtains, pillows, etc.; others with swings, benches, boxes, cupboards of various designs, sofas, chairs, tables and, in short, all the paraphernalia of a modern house. These were followed by seventy-five women, each carrying a tray of sweetmeats. One hundred men with cooking utensils brought up the rear. Some of these men carried on their heads basket-loads of lamps, wall-shades, chandeliers, etc.

"We say that man is born in sin and leadeth his life in sin, and that no man can truly say his heart is clean; that the most holy man is an unprofitable servant; that the law of God is perfect, and requires of us a full and perfect obedience; and that we cannot in any way keep it perfectly in this life; and that there is no mortal who can be justified in the sight of God by his own deserts; and therefore our only refuge and safety is in the mercy of God the Father, by Jesus Christ, and in the assuring ourselves that He is the propitiation for our sins, by whose blood all our stains are washed out; that He has pacified all things by the blood of His cross; that He by that only sacrifice which He once offered upon the cross, hath perfected all things; and therefore, when He breathed out His soul, He said 'It is finished'; as if by these words He would signify, 'Now the price is paid for the sins of mankind.'"

"If there be any who think that this sacrifice is not sufficient, let them go and find out a better; but as for us, because we know this is the only sacrifice, we are contented with it alone, nor do we expect any other; because it was only once to be offered, we do not enjoin the repetition of it; and because it was full and perfect in all its members and parts, we do not substitute to it the perpetual successions of our own sacrifices."

"To conclude; we believe that this body of ours in which we live, though after death it turns to dust, yet in the last day it shall return to life again, by the Spirit of Christ that dwelleth in us; and that then, whatever we suffer for Christ in the interim,

He will wipe away all tears from our eyes, and that then through Him, we shall enjoy everlasting life, and be always with Him in glory."—*Jewell's Apology*.

To practice righteousness and resist sin requires the indwelling strength of God. "Renew a right spirit within me," prayed the psalmist. The original word signifies a firm, constant spirit, that has no waverings. A steady hand writes a clear, strong line; the shaking, tremulous hand makes the crooked scrawl. Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon man who exercises it.—*Dr. T. L. Cuyler*.

Time is a precious talent. Every moment should be given to Jesus. At home, at business, in social intercourse—every moment for Jesus. Remember, brethren, "time is short."

Selections.

He who loves God does not love sin.
Those who are prayerless are graceless.
Lusts within are worse than lions without.
Fretful, passionate people tear and torment themselves.
To love anything more than we love the only living and true God is to make that thing our God.

All men naturally desire to know; but what availeth knowledge without the fear of God? Surely, an humble husbandman that serveth God is better than a proud philosopher that, neglecting himself, laboreth to understand the course of the heavens.—*Thomas a Kempis*.

The clouds, which rise with thunder, slake
Our thirsty souls with rain:
The blow most dreaded fails to break
From off our limbs a chain;
And wrongs of man to man but make
The love of God more plain;
As through the shadowy lens of even
The eye looks farthest into heaven,
On gleams of stars and depths of blue
The glaring sunshine never knew!
—*Whittier*.

I traveled along a broad highway, where
Was so much dust and tumult that my soul
Became weary. I looked often to the right
And to the left for a diverging road; but I was
hurried forward by the tumultuous crowd,
and could hardly retain my senses. Then
my heavenly Friend sought me in the throng,
led me forth by secret ways, and brought me
into a green meadow and by still waters.
Ah! how well was it with me in there! I
have experienced the blessing which the
soul enjoys when it quietly rests in God.—*Tholuck*.

Asked from this world's standpoint if there
is no life beyond the grave, if there is no
immortality, if all spiritual calculation is to end
here, why, then, the mighty work of God is
all to end in nothingness. But if this is only
a state of infancy, only the education for
eternity, in which the soul is to gain its wis-
dom and experience for higher work, then to
ask why such a mind is taken from us is just
as absurd as to question why the tree of the
forest has its first training in the nursery
garden. This is but the nursery ground, from
whence we are to be transplanted into the
great forest of God's eternal universe.—*F. W. Robertson*.

Useful Hints and Recipes.

SNAPS.—Rub one-quarter of a pound of
butter into one-half pound of flour, add one-
half pound of moist sugar, one-half ounce of
ground ginger, and the grated rind and juice
of a lemon. Mix with a little molasses to
a paste thin enough to spread on tins. Bake
in a moderate oven, and when done enough
cut it into strips while still on the tins, and
then roll it around the fingers. When cold
put in a tin at once, or they will lose their
crispness.

BANANAS are delicious for tea; slice them
—not too thin—scatter powdered sugar over
them, and before it dissolves squeeze the juice
of several oranges over them, or oranges may
be cut up and mixed with them, or they may
be served with cream and sugar alone. They
make an agreeable dessert with whipped
cream sweetened and flavored with vanilla
poured over them. A tablespoonful of gela-
tine dissolved and stirred into the cream
gives a little body to it. Serve it with sponge-
cake.

COFFEE AND MILK STAINS.—From wool-
en and mixed fabrics they are taken out by
moistening them with a mixture of one part
glycerine, nine parts water, and one-half part
ammonia. This mixture is applied to the
goods by means of a brush, and allowed
to remain for twelve hours (occasionally re-
newing the moistening). After this time, the
stained pieces are pressed between cloth, and
then rubbed with a clean rag. Drying, and if
possible a little steaming, is generally suffi-
cient to thoroughly remove the stains. Stains
on silk garments which are dyed with deli-
cate colors, or finely finished, are more diffi-
cult to remove. In this case five parts glycer-
ine are mixed with five parts water, and one-
quarter part of ammonia added. Before
using this mixture it should be tried on some
part of the garments where it cannot be
noticed, in order to see if the mixture will
change color. If such is the case, no am-
monia should be added. If, on the contrary,
no change takes place, or if after drying, the
original color is restored, the above mixture
is applied with a soft brush, allowing it to re-
main on the stains for six or eight hours, and
is then rubbed with a clean cloth. The remain-
ing dry substance is then carefully taken
off by means of a knife. The injured places
are now brushed over with clean water, pressed
between cloths, and dried. If the stain is
not then removed, a rubbing with dry bread
will easily take it off. To restore the finish,
a thin solution of gum arabic, or in many
cases beer is preferred, is brushed on, then
dried and carefully ironed. By careful mani-
pulation these stains will be successfully re-
moved.

Miscellaneous.

BUTTERCUPS.

I sit and watch my treasure laid
Beneath the snowy hawthorn's shade,
In slumber calm and deep;
The May-day sunbeams glint between
The lattice-work of white and green,
And kiss him in his sleep.

The morning long, across the grass
I heard his little footsteps pass,
In chase of bird and bee;
The morning long, I watched him play,
Bright blossom of my life's late May,
That came from Heaven to me!

The sunbeams kiss his little face,
The grass and king-cups interlace
Across his forehead white;
His tiny hands no longer hold
The buttercups of royal gold,
He plucked with such delight.

The buttercups he ran to grasp,
With hand quick-loosened from my clasp,
And pleasure-brimming eyes;
The buttercups, whose yellow dust
Has soiled his fingers, as gold must,
He held too dear a prize.

Unwitting in his baby glee,
He robbed his playmate brown, the bee,
Of food for winter hours;
He gathered blossoms in his haste,
And now the treasure runs to waste
Of those bright golden flowers.

I kneel me down beside the lad,
And something joyful, something sad,
Swells from mine inmost heart;
God gave love's blossom for love's sake,
But grief and joy must mix to make
Complete the mother's part.

And mingled tides of feeling rush
Throughout my spirit, as I brush
The gold-dust from his palm;
He rests to-day within my reach,
He needs no lore I cannot teach,
His sleeping face is calm.

But oh, my boy! my bonny boy!
The gold of life hath base alloy,
And stains the grasping hand;
I cleanse thy baby palm to-day,
But years may part us far away
By miles of sea and land.

And thou may'st gather in thine haste
Life's golden flow'rs, to droop and waste;
Or soil thy spirit white
With dust and dross of garish ways,
With thirst for gold, and greed of praise,
With worldly, base delight.

But soft! he wakes, my little son,
And I with mother's doubt have done.
Joy wears my baby's smile;
And well I know that God above
Will hallow son's and mother's love
Beyond earth's little while!

—All The Year Round.

TO THE PEOPLE OF THE UNITED STATES.

The Board of Managers of the American Bible Society, having undertaken the Fourth General Supply of the United States with the Holy Scriptures, respectfully invite attention to the following statements concerning the magnitude, necessity, methods, requirements, and motives of this work:

I. Its Magnitude is represented, in part, by the growth of our population and territory. At the date of the First General Supply, in 1829 and 1830, the entire population was 12,866,000, and the new State of Missouri was the Western line of civilization.

In 1856, when the Second General Supply was begun, the people numbered 26,500,000; Arkansas, Michigan, Florida, Texas, Wisconsin, Iowa, and California had been admitted as States, and more than two millions of square miles additional had been placed under Territorial governments.

In 1866, when the Society, as its Jubilee Thank Offering to the Lord, instituted the Third General Distribution, the population was nearly thirty-seven millions, covering thirty-six States and four Territories.

Now there are thirty-eight States, with nine Territories and the District of Columbia, and the inhabitants number nearly fifty-three millions.

The magnitude of the work is also to be estimated by the tides of immigration from distant lands, as well as the natural increase of the people; by the strange mixture of races and languages; by the restless march of population across the continent; and by its gradations of character and life, from the Indian tribes of the West, and the freedmen of the South, and the lowest of the foreign and native elements, up to those of the largest wealth, cultivation, and social influence. Yet, wherever the people go to live, to labor, to stay, or to migrate again, there the word of God can and ought to be brought to them, in their own languages, and with or without price to themselves.

The work now proposed is the largest that has ever been attempted for the distribution of the Sacred Scriptures in any land.

II. The Necessity of this Work will appear from the following summaries of facts, which cover the whole country and are detailed in the correspondence of the Executive Officers:

During the last year, the whole number of families visited by the representatives of our auxiliaries, by pastors and private distributors, and by the one hundred and sixty paid colporteurs of this Society, was 714,636; of whom 111,932 were found

without the Scriptures, and 81,995 were supplied, in addition to 46,430 individuals not included in these families. The destitution thus discovered and supplied embraces large districts of the West and South and Southwest, and regions in which we have no auxiliaries. In addition to this, 101,095 volumes of the Scriptures, in fifteen languages, were distributed among the newly arrived immigrants at this port by the marine agent of the New York Bible Society.

From April 1872 to April 1882, the whole number of families reported as visited was 5,206,383, of whom 723,114 were destitute of the Scriptures; and of these, 481,320, in addition to 255,716 individuals not included in them, were furnished with the word of God, by sale or by donation.

The call for the Bible among the five millions of Freedmen is constantly increasing with their education and evangelistic work among them. Seven millions of pupils and one million of teachers and officers in American Sunday schools must be kept supplied with their one great text-book. Every one of our seventy thousand Protestant preachers and eighty thousand churches and missions is a centre of Biblical needs and circulation.

III. The Methods of the Work include the co-operation of the eighteen District Superintendents and two thousand auxiliaries of this Society, together with distribution by pastors and voluntary helpers; church organizations; Sunday-school, tract, publication, and other societies; and home and city missionaries.

But in regions that cannot be reached by auxiliaries the principal dependence of the Society will be upon its own system of paid colportage, which will be greatly enlarged and adapted to this specific service, and will be under immediate direction from the Bible House. These methods will not interfere with the ordinary course of the Society's other work, nor with the purchase and sale of the Scriptures by those who buy to sell again.

IV. The Requirements of the Work are:

1. The hearty good-will, confidence, sympathy, prayers, and help of all who desire its success.

2. The united efforts of its multitudes of friends upon the broad, simple, and catholic basis upon which this Society was founded and has always done its work.

3. Generous contributions of money to pay for books, transportation, and distribution, so that this home supply may not in the least cripple the growing foreign service of the Society, which now embraces seven agencies in the old and new worlds, and is linked in with many of the largest missionary societies and boards of the American evangelical churches.

4. The last and greatest requirement is the blessing of Him whose word is our treasure and our trust, and without whom nothing is good, nothing is strong, and nothing can succeed.

V. The Motives to this Work spring out of its magnitude, necessity, methods, and requirements. Patriotism demands it for the preservation of the liberty, union, and government of this republic, which owes its existence and prosperity to the open Bible and tolerant Christianity. Humanity requires it lest the ignorant, neglected, ungodly, and degraded multitudes lapse into barbarism and fill the land with disorder, vice, and crime. Society needs it to purify its fountains and its streams; to protect the family and the community; to keep the public morals from decay, and to prevent the physical and spiritual deterioration that is the certain penalty of the broken laws of nature and of God.

The time is propitious. The country is at peace, united, and prosperous. It is a transition period, a juncture of eras, in which Providence seems to be preparing our country and the world for a future whose portents already weigh upon our wisest and best men as "the burden of the Lord" rested upon the prophets. The blessing that we seek for this great nation is the Bible for every family and every person who will receive it; the open Bible, "without note or comment," in the languages of the people, and accompanied by the promised power of the Holy Spirit who has revealed, inspired, and preserved it; the Bible itself, in answer to the assaults made upon it; the Bible, as the Divine charter of our liberties, the anchor of our hope, and the testimony for our faith.

BIBLE HOUSE, ASTOR PLAC, NEW YORK, June 1, 1882.

Science and Art.

TWINING PLANTS.—It is a curious fact that some twining plants, such as convolvulus, climbing-bean, and morning-glory, twine to the right, and cannot be made to go the other way, while others—the hop, bryony, and honeysuckle—twine to the left, and are equally persistent in that direction.

WHAT IS GLUCOSE?—Glucose is the sugar of the future. Oppose it as you will, it is daily increasing in importance and in the number of its uses. In climates where the sugar-cane will not grow, and in countries where the sugar-beet can not be cultivated with profit, there is a wide field for glucose. Wherever corn, grain, or potatoes thrive, there glucose factories will flourish. Glucose differs as much from cane sugar as tallow from lard, or butter from oleomargarine. Both kinds of sugar are sweet, although in a very different degree, and for many purposes one can be substituted for the other without the consumer being aware of the fact.

The manufacturers limit the term "glucose" to the thick syrup which neither solidifies nor crystallizes on long standing. The same substance in a solid state is called "grape sugar," but there is no chemical difference between the two. The name "grape

sugar" owes its origin to the fact that a kind of sugar found in grapes and other sweet fruits has the same chemical composition as that made from starch by methods that we shall presently describe. This real grape sugar is often seen as an incrustation on raisins and figs. Honey also contains grape sugar, and it was there it was first discovered by Lowitz in 1702.

Glucose can be made from any of the carbohydrates, starch, dextrine, cellulose, etc., but is generally prepared from starch. In this country corn starch is used, while abroad potato starch is preferred because it is cheaper.

The uses of glucose are very numerous, although it is seldom sold to the public under its real name; but under the ideas of "golden honey," and even as Vermont maple syrup, its sale is very extensive. It is largely employed by confectioners for making candies, by wine dealers for strengthening wine, by brewers to add body to their beer. Most of the sugars and table syrups contain glucose. Of seventeen samples tested by the Michigan Board of Health, fifteen contained glucose. Of twenty samples analyzed in Chicago, only one was unadulterated. Of samples obtained from all the leading sugar dealers in Buffalo, only one was found pure.

We do not believe that pure glucose is an injurious substance when properly made, but to sell it under the name of cane sugar, when it is but one third as sweet, is a fraud; and to charge the price of cane sugar, when it costs but three cents a pound to make it, is a swindle. That it pays to make it is evident from the fact that there are more than twenty glucose factories in this country turning out over one million pounds per day of grape sugar and glucose.—Prof. E. J. Hallock.

Personal.

Several Washington gentlemen have offered Mrs. Garfield a residence in Williamstown, Mass., should she desire to take up her abode there that she may be near her sons.

A foreign journal says that it is rumored that a diary left by Lord Beaconsfield is to be published before long. Disraeli left two diaries of his youthful years, in one of which is recorded his journey in the East with Mr. Clay. They were both given away in his lifetime and are therefore beyond the control of his executors.

Pope Leo XIII continues to observe as Sovereign Pontiff the austere habits for which he was distinguished while in the lower orders of the Church. He invariably rises at 6 in the morning and at once says mass in his private chapel. Soon after he attends a second mass, said by the almoner on duty, and then eats a light breakfast. The remainder of the morning he spends in reading the papers, conferring with Cardinal Jacobini, Secretary of State, and giving audiences to official visitors. At noon he takes exercise in the Vatican gardens, returning to dine at 2 o'clock. After dinner he retires to his private rooms, to work and pray. An hour before evening prayers he takes a short nap, and then a walk through the halls. At 9 o'clock he sups and at 11 retires to bed.

Items of Interest.

There are two negroes in the Blue Grass State.

It is estimated that there are 10,000,000 men under arms in Europe at the present time, and that the annual cost, direct and indirect, of the enormous forces is not less than \$2,840,000,000.

Some very striking figures are published respecting fire insurance in Europe. In London alone property to the amount of \$3,000,000,000 is now insured, and in the whole United Kingdom the risks taken amount to as much as \$25,000,000,000.

The Secretary of the Minnesota Forestry Association reports that between seven and ten million trees were planted in that State during the year 1877, of which more than half a million were planted in a single day—"Arbor Day," as it is called, the first Tuesday of May.

The five pairs of horses shipped to the Japanese Government have arrived in safety, to the great joy of the royal household, for whose use they were ordered. Each horse weighed thirteen hundred pounds, and they were selected mostly in the Blue Grass region, in Kentucky.

Mr. Gladstone once expressed the belief that tea would become an invincible champion in the national struggle with intemperance, and some one else has declared that this beverage is able "to encounter alcoholic drink in a fair field and to throw it in a fair fight." But the London Times shows that in this struggle tea is at a fearful disadvantage owing to the miserable manner in which it is commonly prepared for the field and the high price at which its services are offered.

The French appear to have a pet elephant which is as large and somewhat more good-tempered than the notorious Jumbo. His name is Joseph, and he appears to be at present in very delicate health. The physicians have recommended his removal from the Paris Jardin des Plantes to a warmer climate. Joseph, like Jumbo, is fond of children, and has a particular fancy for jam tarts. The French authorities declare it is impossible to move so huge a creature with safety. From this it would seem that the news of Jumbo's departure had not yet reached France.

The Straits of Magellan, at the southern point of South America, were formerly avoided by navigators, and a passage was seldom attempted. The stories of dangerous reefs, pinnacled rocks and changeable currents were not unfounded, as it is almost impossible for a sailing vessel to get through, and sailing ships invariably round Cape Horn in passing from ocean to ocean; but steamers make the shortest cut without much trouble, in good weather. The awful deeds of Patagonian pirates exist only in tradition; but a naval officer writes to the Springfield Republican that the Indians near the Straits are bold wreckers.

An interesting report is given of the Anti-Opium Hospital in Wunchau, which is supported by the China Inland Mission. The number of patients admitted is 213, of whom 209 have been cured. Two are set down as incurable, and two were expelled for bad conduct. Thirty-nine had smoked fifteen years and upward, and the average daily consumption of each of the 213 patients was 4½ maces,

or about 13 lbs. 6½ ozs. a year. The longest period spent in the hospital was forty days; the shortest, eight. A few were treated at their homes, but not successfully. The confirmed opium smoker loses his moral courage and easily succumbs to temptation.

Frau Materna visited a fire engine house in Cincinnati the other day, and was much interested in all the arrangements, but especially in the "joker," or electric knob which sounds the alarm gong. This innocent-looking button she was induced to touch, with no premonition of the result. "The next instant," says one of the firemen, "all the doors and traps banged open, the men up stairs came flying down the waxed poles, and the horses tore out of their stalls into their places like mad. I thought the woman was going to jump through the ceiling, but when the scare was over they clapped their hands and shouted and laughed; and then I had to do it all over again."

In Elizabethan times one Mark Scallot constructed a lock of 11 pieces of iron, steel and brass, and a chain of 43 golden links was attached to the same, and this being put round a flea's neck, lock and chain and flea weighed only a grain and a half of gold. Surely such a miracle of skill was never preserving for posterity. Oswald Nothinger once turned 1600 dishes of ivory which all went into a peppercorn, if, indeed, we may believe contemporary writers. They were shown to Pope Paul V., who counted and verified them himself, by the aid of a magnifying glass. Father Ferrarius, a Jesuit, would not be outdone, and he made 25 wooden cannon, which went into the same compass; and Simon Marolus—whoever he was—had one of these miniature wonders in his possession, and was very proud of it.—All the Year Round.

Farm and Garden.

The essentials for getting a sure and good crop of potatoes, according to a correspondent of The Country Gentleman, are a fresh soil well tilled, deep planting, avoidance of rank fermenting manures, the use of good wood ashes, potash, salt, lime, and plaster of Paris—the last up to the time of blossoming. Then, with good culture and reasonable applications of Paris-green to head off the Colorado beetle, a profitable return may be reasonably looked for.

HEAVES IN HORSES.—There are several diseases known among farmers as heaves, some curable and some not, and requiring therefore veterinary examination before deciding upon the form of disease and consequent remedy. The broken-winded horse is called heavy when the real trouble is in the throat, some of the muscles of the larynx being paralyzed. Again, a horse full fed on dry and musty hay with no grain often seems badly affected with heaves in starting out, but after long driving and plenty of drink appears greatly improved. There are types of the disease which an ordinary condition powder, and especially one containing saltpetre, will ameliorate. Where the trouble is with an excess of dry hay the feeding of smaller quantities of cut feed, mixed with rye bran, and the mixture wet up with warm water, will often prove of much service.—Connecticut Farmer.

A writer in the Scientific American says: "We clean our premises of the detestable vermin, rats, by making whitewash yellow with copperas and covering the stone and rafters with it. In every crevice in which a rat may go we put the crystals of the copperas and scatter in the corner of the floor. The result was a perfect stampede of rats and mice. Since that time not a footfall of either rats or mice has been heard around the house. Every spring a coat of yellow wash is given the cellar as a purifier, as a rat exterminator, and no typhoid, dysentery or fever attacks the family. Many persons deliberately attract all the rats in the neighborhood by leaving the fruits and vegetables uncovered in the cellar, and sometimes even the soap is left open for their regalement. Cover up everything eatable in the cellar and pantry and you will soon starve them out. These precautions, joined to the service of a good cat, will prove as good a rat exterminator as the chemist can provide. We never allow rats to be poisoned in our dwelling. They are so apt to die between the walls and produce much annoyance."

CABBAGES FOR STOCK.—Nearly 5000 heads of cabbage can be grown on an acre of ground, if the plants are set a yard each way. The size of the heads and weight in tons depend on the manure and method of cultivation, but as high a yield as thirty tons to the acre is not uncommon in New England. It is claimed by farmers in that section that an acre of cabbages will produce more food than any other crop; that in feeding them to dairy cows they do not injure the quality of milk or butter, and that they not only increase the yield, but furnish green succulent food in winter for cattle, hogs, sheep and poultry. They are easily kept during winter, either by burying the heads in the ground or by storing them in trenches with the roots down and heads up, covering with straw and boards. The latter method is better where they are to be fed every day. The cutting away of the heads leaves the stalks standing, which sprout in the spring, to furnish excellent greens for the table at a time when such are scarce. The disposition to market cabbages is generally too strong to permit of feeding them to stock; but if a careful comparison is made between their market value and the benefit derived from them in feeding, no objection will be made to using them for such purpose. Cabbages contain a fair proportion of nitrogen, and the outer leaves are more nutritious than the heart. No matter whether they are sold or fed on the farm, they are always profitable in favorable seasons.

Books and Periodicals.

LIPPINCOTT'S MAGAZINE. The contents of Lippincott's Magazine for July are of a light and lively kind suitable for summer reading. "Black-Bass-Fishing in Singhaetuk," by Rowland E. Robinson, carries us to some of the least frequented streams of the Adirondacks, and is very agreeably written and finely illustrated. "An Afternoon in a French Hamlet," by Anna Bowman Blake, gives an animated description of peasant life amid the beautiful scenery of the forest of Fontainebleau. "The Tiger of the Sea" is the suggestive title of an article on sharks by C. F. Holder, of the New York Museum of Natural History, who narrates some exciting adventures among the man-eaters and other monsters of the deep off the coast of Florida. "In the

Heart of the Alleghanies," by M. G. Van Rensselaer, is the first of two papers which, taking Cresson for a centre, treat of the scenery and early history of the surrounding country. In "Walks with Bryant," Horatio Nelson Powers gives a pleasant account of the poet's habits and daily life amid the rural scenes to which he was so strongly attached and from which he drew his inspiration. A short illustrated article, by Ernest Ingersoll, describes "The Coal-Mines of the State of Dade," and the system of convict labor in Georgia. In fiction Lippincott's is, as usual, especially strong. A new serial, with the attractive title of "Fairy Gold," opens in a quiet but charming manner and promises well. "Love and Fireworks," by Henry A. Beers, is a capital Fourth of July story, full of humor and nice touches. "Like Cures Like," by Annie Elliot, and "Miss Matilda Jane and the Minister," by Susan Hartley Swett, are well written and amusing. Among the poems, "Kineo, the Legend of Moosehead Lake," by Frances L. Mace, deserves particular notice, and in the "Gossip" a paper on "Girls at Mount Desert" is pointed and timely.

LITTELL'S LIVING AGE. The numbers of the Living Age for the 10th and 17th of June contain the following articles: Jonathan Swift, Quincentenary; The Arcady of our Grandfathers, Nineteenth Century; Marcus Aurelius Antoninus, Fortnightly; The last King of Tahiti, Contemporary; A Visit to the Queen of Burmah, and Charles Lamb and his Friends, Fraser; A la Mode in 1800, Temple Bar; "Poor White Trash," and The Convent of Monte Oliveto, near Siena, Cornhill; The Next World, and In Memoriam—Dr. John Brown, Spectator; Ice-making in India, and The Pepsys Library, Chambers' Journal; Hebrew Translations, Jewish Chronicle; with instalments of "The Ladies Lindores," "Aunt Mona," and "Cecily," and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

June 1, 1882, at the bride's home, by Rev. Wm. I. Stewart, Mr. Jackson R. Gerhart, of Mercersburg, Pa., to Miss B. Ellen Kreiner, of near Schmaster's, Pa.

Obituaries.

DIED.—In East Union Township, Schuylkill county, Pa., on the 11th of June, 1882, Soloma Sechler, aged 73 years and 14 days.

Mother Sechler was born in Whitehall Twp., Northampton county, Pa. She was a daughter of John George Hill and his wife Carina. She was baptized by Father Helfrich June 11, 1809; in riper years, after a regular course of instruction in the Heidelberg Catechism, she was confirmed and admitted to full communion with the Reformed Church, of which she remained a faithful member up to death. She was sick and unable to attend church for the last five or six months. I visited her some five or six weeks ago and gave her the holy communion. She died in Jesus, and now rests from her labors. On the 13th inst. we laid her to rest in St. Paul's Lutheran cemetery, when her pastor invoked the occasion by a suitable sermon from 2 Cor 5:1. Peace to the ashes and rest to the soul of this aged pilgrim. W. B. S.

Hausfreund, please notice.

DIED.—In Greencastle, Pa., May 31, 1882, Mrs. Anna Mary Scholl, aged 62 years, 8 mos. and 4 days.

The deceased was the widow of Rev. Frederick Scholl, the first pastor of the Greencastle charge, who died in 1865.

Her maiden name was Brendle, and she was twice married, first to Montgomery and the second time to Minnich, before becoming the wife of Father Scholl, with whom she lived in holy wedlock twenty-four years.

Mother Scholl was for many years unable to attend the services of the sanctuary, but she always greatly prized the visits of her pastors and regularly received at their hands the most comfortable sacrament of the body and blood of our Lord and Saviour Jesus Christ at her own home on every communion occasion. Her death was, as she often hoped and prayed it might be, without painful struggle or anguish. She expressed the hope to her attendant that she might enjoy a good night's rest, and in a few moments passed away so peacefully that the attendant was scarcely aware that her spirit had taken its flight.

"So He giveth His beloved sleep."

DIED.—In Franklin county, Pa., June 7, 1882, Elder Henry Stine, aged 69 years, 1 month and 4 days.

The deceased was a faithful member of the Reformed Church at Greencastle, and for many years a trusted ruling elder of the same. He was a genial, kind-hearted man, much beloved by his family, friends and neighbors. He was the delegate elder of the charge to the last annual meeting of the Potomac Synod at Waynesboro. After an illness of only eight days he entered the rest and reward of the righteous. "Precious in the sight of the Lord is the death of his saints."

Acknowledgments.

This is to certify that the benevolent contributions in St. Paul's Classis for the year ending June 1, 1882, were as follows:

For apportionments to meet expenses of classis and synodical apportionments for Home Missions, Beneficence, etc., from Shenango chg, Rev T Pilgram, \$243.04. Zion's chg, Rev J W Pontius, 90.00. Meadville do, Rev D D Leberman, 81.73. Sagertown do, J H Apple D D, 85.00. Greenville do, Rev F B Hahn, 100.00. Mercer do, old balance due from Rev J May (without minister), 30.84. Total \$630.61.

For St. Paul's Orphans' Home at Butler Pa., from Greenville chg, Rev F B Hahn, \$28.79. Meadville do, Rev D D Leberman, 25.00. Same do, a box of goods worth 27.75. Sagertown do, Rev J H Apple D D, 25.00. Zion's chg, Rev J W Pontius, 36.34. Total \$142.88. Greenville chg also sent to Bethany Orphans' Home \$9.50.

For Foreign Missions, from Greenville chg, Rev F B Hahn, \$20.00.

For the Erection of a Reformed Church at Neweastle Pa., from Sagertown chg, Rev J H Apple D D, \$88.00. Shenango do, Rev F Pilgram, 156.95. Zion's do, Rev J W Pontius, 10.00. Meadville do, Rev D D Leberman, 15.62. Total \$270.52.

Total of benevolent contributions that came to the knowledge of the treasurer \$1073.56. C M Boush, Treasurer of St. Paul's Classis.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Received at Bethany Orphans' Home, Womelsdorf, Pa. 2nd Ref chg, Reading Pa, additional to \$359. contributed before, Dr C F McCauley, \$94.75. D B ALBRIGHT, Supt.

FOR BUILDING FUND.

From Millersburg chg, Dauphin Co Pa, Rev J B Kerschner, \$24.75. D B ALBRIGHT, Supt.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see First page.

WEDNESDAY, JUNE 21, 1882.

We are filled to overflowing this week with reports of the Classes, and the "exercises" of two of our colleges. "It never rains but it pours." It would have afforded us pleasure, to have given more of the spirit of these "occasions," but want of "space" binds us down to the dry bones of facts. The enterprising Dailies of Lancaster, have numerous columns upon the festivities held in that place, and we thank the courteous editors and reporters for the detailed accounts they have given, but we must boil the barrel of cider down to a pint.

FRANKLIN AND MARSHALL COLLEGE.

The annual literary festivities of this institution were inaugurated on Sunday morning, the 12th inst, when Dr. T. G. Apple preached the Baccalaureate Sermon, based on the fifth verse of the thirty-seventh Psalm, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Want of space will prevent us from giving even a synopsis of this discourse and of other addresses delivered during the week, but the names of those who delivered them will be warrant for their excellent character.

On Tuesday evening the Junior contest took place, in the Chapel, before a large audience. This is something new. The idea originated with the Alumni who thought it would stimulate to exertion if a prize were offered for excellence in rhetoric and oratory. Accordingly a beautiful medal was designed and executed by Mr. Edward J. Zahn, and there were five contestants elected by this class. This year the honor was awarded by the judges to Nevin C. Heisler of Easton. The trustees it appears have sanctioned the movement, and the contest will be a permanent feature of commencement week.

On Wednesday morning the reunion of the Societies was held and the Diognothians re-dedicated their Hall which has lately been re-frescoed and furnished in admirable style. W. U. Hensel, Esq., editor of the Lancaster *Intelligencer*, presided at the ceremonies and conducted the exercises with rare tact and grace. The dedicatory address was made by Geo. F. Baer Esq., of Reading, after which there were short speeches by Drs. E. V. Gerhart, Theodore Appel, Coblenz, and Weiser—the latter a Gothian.

In the evening the Gotheans had their triennial greeting and a supper at the Stephens' House. The following was the programme of post prandial exercises: Address of Welcome, President W. G. Maybury: Song—Society Ode: Banquet. Toast—"Dr. S. R. Fisher," Rev. A. H. Kremer, D. D.: Toast—"Liberal Education," Rev. E. E. Higbee, D. D.: Song—Words by Rev. E. A. Gernant, '78: Toast—"Our Graduate and Honorary Members," Lewis H. Steiner, M. D.: Toast—"Our Sister Society," Rev. E. V. Gerhart, D. D.: Toast—"The Faculty," J. S. Stahr: Song—Words by N. C. Heisler, '83: Poem—Rev. Cyrus Cort: Toast—"Auld Lang Syne," Rev. J. A. Miller: Song—"Auld Lang Syne."

The Alumni met at 10 o'clock, A. M., elected officers and transacted the usual business. Among the important things done was the adoption of the graduates of Mercersburg College as members of the association. The Alumni address was delivered in the evening by Rev. Geo. Russell, D. D., President of Palatinate College, who chose for his subject, "Common Sense in Science and Religion."

At 12.30 the annual dinner was served in Harbaugh Hall. The room was beautifully decorated with evergreens and flowers, and a large number of ladies and gentlemen—some of them honored guests—sat down to a substantial and bountiful repast. W. M. Franklin, Esq., presided and Rev. Dr. Nevin invoked a blessing. After the guests had eaten, Mr. Franklin called them to order with some pleasant and toasts were offered and very happily responded to as follows: "Liberal Culture in its Relation to the learned Professions."

Dr. L. H. Steiner, Frederick, Md.: "America's Influence in Europe," Hon. J. P. Wickersham, L. L. D., Charge d' Affaires to Denmark; "Our Annual Return—The Alumni," Rev. Dr. E. H. Eschbach, Frederick, Md.; "The College Boys and the Boys in Blue," Maj. A. C. Reineohl, Lancaster; Class reunions—Their salutary Influence on the Life of the College," Rev. D. L. Swartz, Albany N. Y.; "The Sanctum Sanctorum of the Religious Press," Rev. Dr. P. S. Davis, Philadelphia. Rev. Dr. Weiser was also called out and responded.

"Class day" exercises were held on the College Campus in the afternoon. This seemed to be a very popular part of the Commencement Bill, and was enjoyed by those who assembled on the green sward under the wide spreading trees.

Commencement exercises proper were held on Thursday. There were twenty-three graduates. The following is the list of their names, residences, and subjects of orations:

Salutatory, Doubt and Faith as Elements of Progress, Warren J. Johnson, Lancaster, Pa.; Oration, The Individual in the State, D. Theodore Bauman, Dubuque, Iowa; Oration, Marcus Aurelius, Roderick P. Cobb, Lancaster, Pa.; Oration, Turning-Points in Life, J. F. Linn Harbaugh, Mercersburg, Pa.; Oration, Universal Republicanism, Charles W. Cremer, Chambersburg, Pa.; Oration, The Practical Spirit of the Age, Henry S. Coblenz, Reading, Pa.; Oration, Woman's Influence upon Society, Charles R. Ferner, Jenner X Roads, Pa.; Poem, "Daily Songs," William E. Hoy, Mifflinsburg, Pa.; Oration, Money as a Factor of Civilization, John H. Geisel, Stoystown, Pa.; Oration, The Romantic City, William L. Hoffheins, York, Pa.; Oration, Man's Subjective Life, Jonathan W. Miller, Mercersburg, Pa.; Oration, Josephine, Theodore N. Reiter, James Creek, Pa.; Oration, Manual Labor a Civilizing Power, A. Calvin Hottenstein, Milton, Pa.; Oration, Man's Mission, Elmer J. Smith, Harrisburg, Pa.; Oration, The Principle of Patriotism, Horace E. Sheibley, New Bloomfield, Pa.; Oration, Decision of Character, Calvin M. Smith, Nazareth, Pa.; Oration, Intellectual Friction, Oliver R. Snyder, Delmont, Pa.; Salutatory, The Mission of Great Men, William H. Rauch, Derry Church, Pa.; Oration, Demosthenes as an Orator, Henry G. Appenzeller, Souderton, Pa.; Oration, Intelligence as a Restraining Power, Abram P. Shirk, Lancaster, Pa.; Franklin Oration Die wahre GroÙe des Menschen, David A. Souders, Reading, Pa.; Marshall Oration, "Tempora mutantur et nos mutamur in illis," Julius A. Herold, Youngstown, O.; Valedictory, Harvey S. Bomberger, Boonsboro, Md.

At the close of the exercises it was announced that the following degrees had been conferred by the Board of Trustees: Bachelor of Arts, upon the graduating class; Master of Arts, upon W. P. Campbell, of Carlisle, Aaron E. Gobble, of Berlin, and Wm. P. Hosterman of Centre Hall. The degree of Doctor of Divinity, was given to Rev. D. Y. Heisler, of Easton, Rev. Jos. Nesbit, of Lock Haven, and Rev. I. A. Lippencott, of Dickinson College, Carlisle, Pa.

The whole week was one of pleasure and profit, and the numerous visitors went away refreshed.

Some of our exchanges have given detailed accounts of a brutal prize fight which took place during past week near Pittsburgh. If pugilists succeed in escaping the police officers who are sworn to suppress such outrages, it seems strange that their bloody encounters should be paraded before the public by newspapers of respectability. These graphic statements are demoralizing in the extreme.

A WISE SUGGESTION.

From communications which are crowded out this week, we learn that Maryland Classis has passed a resolution asking the editor of the MESSENGER to shorten the accounts of the proceedings of the Classis, and give only a summary of the reports on the State of Religion. We think the action is well timed. We have long wanted to do this, and if we could get the support of the Church, would like to heed the suggestion. The details of routine business are dull enough, often stating the hour at which some session closed or who led in prayer at the opening of the next one—matters which are of no general interest to the Church, and we have longed for the day when we could smash that old machine. But some are sensitive on that point, and it is hard to break up long established customs by a single blow. We think it would be far better if nothing but

statements in regard to important action taken were given to the church at large. We believe, however, that it would be better for Stated Clerks to condense their reports. They have improved wonderfully in the past few years, but should study further abbreviation. The whole form in which abstracts are given could be changed with advantage. As it is we have condensed reports greatly.

PALATINATE COLLEGE.

The exercises connected with the commencement of Palatinate College, at Myers-town, Pa., were held last week. On Monday evening, the address before the Literary Societies, was delivered by Col. A. K. McClure, editor in chief of the Philadelphia *Times*. Col. McClure took for his subject, the *Errors of Progress*. He maintained that the marvelous progress we see in every department of life, has made ours the best age of the world, and that past idols and conditions are exalted over present ones only because they are looked at through golden mists which mellow and hide unpleasant features. But he contended that great progress is always accompanied with great dangers. Perfection dates decadence. As soon as fruit is thoroughly ripened, the process of decay begins. So it is with men and nations. This was illustrated by instances from history, showing that the zenith of glory has always been followed by a setting sun.

The errors attendant upon our progressive age, he regarded as marked, and dwelt upon these in particular: 1. Distaste for patient industry and the disposition to enjoy, spend and waste, what others have acquired through humble toil. 2. Distaste for home, and dissatisfaction with the quiet love and virtues of the family, where the fountains of private and public life are to be kept pure. 3. The mere affection and travesty of the beautiful, leading to æsthetic crazes in the realms of decorative art, music and poetry. 4. Machine politics and religion, which are not to be blamed so much upon the bosses as upon the people who lose their grip upon the practical workings of things in state and church.

The address was extemporaneous and very practical. The close attention paid to the speaker, to the end, showed how deeply the audience was interested in it.

The commencement exercises proper were held on the 13th inst. The day was fair. The chapel was handsomely decorated under the direction of Prof. A. T. Apple. The crowd was dense and the duties of the graduates were discharged with credit to their teachers and satisfaction to their friends. Two daughters of ministers of our church were graduated in music; one of Dr. C. H. Leinbach, and one of Dr. J. E. Hiester. Miss Hiester's rendering of an exceedingly difficult composition, Liszt's "Reminiscences of Lucia," evinced an unusual degree of technical skill. Further comment on the following programme would hardly be admissible, as all deserve an equally complimentary notice:

Order of exercises. Prayer; Music, solo, "The Brook," Pape, Hattie L. Leinbach; Salutatory, "Another Year," Lizzie C. Lehman; Essay, "A Sunrise," Annie C. Schantz; Music, vocal solo, "Esmeralda," Levey, Sallie E. Myers; Class Oration, "The Unrecognized Hero," Edwin Sassaman; Class Essay, "Life is what we make it," Sallie E. Bernthaler; Music, solo, "Reminiscences of Lucia," Liszt, Lizzie M. Hiester; Palatinate Oration, "The Ministry of Beauty," David Levan; Music, vocal duet, "Listen to the Wood-bird's Song," Glover, Misses Myers and Frantz; Valedictory, "The Progress of the World," Howard P. Wagner; Music, solo, "Rhapsodie," No. 14, Liszt, Mary J. Ulrich; Conferred Degrees; Instrumental Duet, "Preciosa," Weber, Misses Ulrich and Hiester; Benediction.

The 15th Anniversary of the Palatinate Literary Society was held on the evening of the same day. The crowd was even greater than in the morning. C. S. Krall of Schaffers-town, welcomed the audience in a well delivered salutatory, and fittingly set forth the "Advantages of an Intellectual Education." "The Influence of the Drama" was eloquently and sensibly discussed by J. G. Brown, Jr., son of J. G. Brown of Wyoming, Delaware, a well known elder in our church. Longfellow was adequately eulogized by A. F. Kahlbach of Philadelphia. The position of honor was assigned to J. H. Apple, Jr., son of Rev. Joseph H. Apple of Saegertown, who in "The Palatinate Oration" displayed mature and vigorous intellectual ability. His subject was, "The First, and the Last Republics."

The next session of the College will open September 4th.

ANOTHER WAY OF DOING IT.

The Classis of Virginia, after having made two pastoral charges out of one, gave permission to Dr. Martin, pastor of the Woodstock charge, to employ an assistant. Like permission was given to the pastor of the Mill Creek charge, Rev. Carnahan. This means division, in the near future. Practically it is doing for those congregations, eight in all, what regular division is intended to do.

Perhaps the better way would have been, for those people to say to Classis, "Give us permission to divide our charges, and thus double the pastoral force, and we will pay all the costs of the enterprise." That would have been brave—that is the way Christian people ought to talk. But, taking things as we find them, and not as we would like them to be, the next best thing is, to add an assistant to the regular pastor for the time being, with the expectation that the people would, in due time, by this means, see that the best interests of the charge demanded a division, and the settlement of two regular pastors.

What our people want—as was well said by one of the ministers at an evening service—is to be fed. The knowledge of Divine truth is for spiritual life and growth. This life may be preserved at a standstill by imperfect feeding—that is, at long intervals; but vigorous and healthy growth cannot be expected without the frequent application of gospel means, such as are committed to the hands of an ambassador of Christ. We look for good results from this step forward in Virginia, and hope other and more abundantly favored Classes will not fail to learn that in a matter of this kind—in division there is strength.

DECEASE OF REV. A. B. CASPER.

Rev. A. B. Casper, one of the oldest ministers of our church, died at New Berlin, Union County, on the 5th of June. This announcement is all that we can make at this time. A suitable sketch of his life and labors will appear hereafter.

From a communication in another column, it will be seen that Mr. Binkley, our agent, has been succeeding well in Beaver County.

Communications.

ANNUAL MEETING OF WEST SUSQUEHANNA CLASSIS.

This Classis met in the Reformed Church at Mifflinsburg, Pa., on Wednesday evening, May 17, 1882, at 7.30 o'clock. The President, Rev. Geo. P. Hartzell, preached the opening sermon, based on Ephesians 2: 8.

OFFICERS.—Rev. R. L. Gerhart was elected President for the ensuing year. Rev. W. M. Landis was elected corresponding secretary. Rev. W. A. Haas was re-elected secretary and treasurer.

The parochial reports were for the most part brief and generally breathed a spirit of gratitude and hopefulness. The brethren were abundant in labors, and their labors were met by the increase from above. If the benevolent contributions be taken as a gauge, our growth in grace is gratifying. Classis paid \$178 more benevolence money into the Treasury this year than last.

The present statistics are: Ministers, 18; congregations, 53; members, 4,308; baptized during the year, 325 infants, and 14 adults; confirmed, 193; received by certificate, 61; communion, 3,632; dismissed, 36; names erased, 5; died, 144; Sunday schools, 47; Sunday-school scholars, 3,330; students for the ministry, 3; benevolent contribution, \$2,384; money collected for home purposes, \$15,597.

RELIGIOUS SERVICES.—On Thursday evening Rev. J. H. Darr preached a sermon on Christ's Ascension. Three topics relating to the Sunday-school cause were discussed on Friday evening. The first subject, "Memorizing in the Sunday-school," was opened by Rev. W. A. Haas. Rev. Prof. D. M. Wolf discussed "The Teacher's preparation." "The Infant Class, what and how to teach it," was opened by Rev. R. L. Gerhart. A few impromptu speeches were intermixed in these discussions.

The preparatory and confirmation services were held on Saturday afternoon. Rev. W. M. Landis preached the sermon. On Saturday evening a missionary meeting was conducted. Revs. W. H. Groh, S. P. Brown, W. W. Clouser and L. C. Edmonds delivered animated addresses on Home and Foreign Missions.

The holy communion was celebrated on Sunday morning. Rev. J. F. De Long preached the sermon. In the afternoon, the Sunday-school was brought into the main audience room of the church. The children were addressed by Revs. R. L. Gerhart, W. A. Haas, and S. P. Brown. Rev. S. M. Røder preached the sermon in connection with the services on Sunday evening. The services in the Reformed church were all unusually well attended.

The following delegates were elected to Synod at Bellefonte in October next. Revs. A. C. Whitmer, W. A. Haas, J. H. Darr, and S. M. Røder, *primarii*; Revs. W. H. Groh, R. L. Gerhart, L. C. Edmonds and G. P. Hartzell, *secundi*. Elders John Hoffer, Geo. B. Jordan, Jacob Dunkle and Sephars Gamberling, *primarii*; Elders Samuel Getgen, H. A. Mingle, George Meyer and E. B. Kramm, *secundi*.

MISCELLANEOUS MATTERS.

Rev. Prof. D. M. Wolf, Superintendent of Public Instruction of Centre county, obtained permission, for reasons assigned, to cease from

the more direct work of the Gospel Ministry, for a time.

The pastoral relation between Rev. O. W. E. Siegel and the Aaronsburg charge, was dissolved. Bro. Siegel was dismissed to the Clarion Classis, Synod of Pittsburgh.

Classis listened to an appeal from the Trustees of the Theological Seminary at Lancaster, for a helping hand to meet the expenses of the Institution. It was resolved to give a specific amount, feeling that if the other Classes will do accordingly, the want will be fully met. The amount was assessed on the different charges.

The constitution submitted to the consideration and action of the Classis, was referred to Revs. J. H. Derr, L. C. Edmonds and D. M. Wolf, and Elders Jacob Dunkle and John Hoffer, as a special committee, for careful examination, with instruction to present a matured report at the next annual meeting of Classis.

The following report of a special committee was adopted:

Your committee to whom was referred the request of the pastor of the Beaver Springs charge in regard to the Troxelville congregation, would respectfully report:

We had an interview with the pastor of the Beaver Springs charge and pastor elect of the New Berlin charge, at the same time not forgetting that the latter charge prayed Classis, one year ago, to strengthen it in some way, which petition could not be granted then, we have, therefore, come to the conclusion to propose the following action:

RESOLVED, That the Troxelville congregation shall be disconnected from the Beaver Springs Charge and be made a part of the New Berlin Charge.

Classis complained that the missionary conferences it had ordered, were not more generally observed. The division into four missionary districts was continued, and the chairmen of the several districts were pretty loudly told, that they are expected to hold a conference in every charge the present year.

RESOLVED, also, That each pastor preach a sermon, at least once a year, on Foreign Missions and lift a collection for the same.

The Classis gave expression to the regret and sorrow with which it heard of the destruction, by fiendish flames, of Bethany Orphans' Home. The movement of rebuilding the Home was highly commended, and pleasure and thanks were uttered in view of the prompt and liberal response of the people to the appeal of the Board for funds. The following was also adopted:

RESOLVED, That the cause of the Home be especially commended to the prayers, sympathy and liberality of our people, and that our pastors be requested to preach a sermon on this subject and lift a collection in each church and Sunday school for its benefit during the Christmas season.

The Reformed church at Williamsport, has been resolved into two congregations. The Emanuel's congregation retains the old church property, is pre-eminently German and expects to be self-supporting from the start. The St. John's congregation is exclusively English, and must seek missionary aid and also help to secure a church. The interests and prayers of this congregation were patiently and deliberately considered, and after a long discussion, Classis agreed on the following resolutions:

1. That Classis pledge the St. John's congregation of Williamsport the sum of *fifteen hundred dollars*, towards a house of worship.

2. That Classis will put an agent into the field to collect said amount, and that all our pastors are hereby requested to co-operate with him in this work.

3. That a committee of two ministers and one elder be appointed to oversee the whole interest, who shall appoint the agent, make all arrangements with him in regard to his work and pay, and to whom said agent shall regularly report progress and with whom he shall make final settlement.

4. That the officers of Classis are hereby authorized, in case of necessity, to make a loan under seal of Classis for said sum, at not more than six per cent. interest.

5. That the officers of Classis shall give said congregation the said money only on condition, that the property purchased be free from all encumbrance, and also only on the execution of a mortgage in favor of Classis for the amount given, payable in ten years from date of issue.

6. That Classis commend St. John's Reformed church of Williamsport to the tri-Synodic Board of Home Missions to be taken under its care with an appropriation of not less than \$300.

The Committee called for by the above action, consists of Revs. J. F. DeLong, A. C. Whitmer and Elder J. G. Brown.

Revs. W. H. Groh, J. F. DeLong and W. W. Clouser are continued a committee to supply the Reformed congregations at Williamsport and aid the people in securing the services of regular pastors.

Revs. J. H. Derr, I. S. Stahr and Elder Samuel Messerly were continued a committee to look after the interests of the St. Peter's congregation in Nippanose Valley and the St. John's congregation in Black Deer Valley and seek to secure the property to the church.

Members of the Reformed church at and around Spring Mills, united in a petition for permission to organize a congregation at that place. Classis discussed the subject in all its aspects and bearings and finally deemed it more promotive to the glory of God, to decline the request. It was also

RESOLVED, That Spring Mills be discontinued as a preaching point after the expiration of the year for which it was licensed as such a point.

This meeting of Classis was, in every way, a good and pleasant one. Thanks were tendered to the people of Mifflinsburg for the generous hospitality shown during the sessions. All our charges are supplied with pastors or pastors elect. The arrears are less than they were for ten years. Those in arrears were urged and re-urged and vehemently urged to pay up at once.

Classis adjourned on Monday afternoon, May 22, to meet in annual session, in the Reformed church at Centre Hall, Centre county, Pa., on the third Wednesday in May, 1883, at 7.30 o'clock, P. M.

SECRETARY.

ST. PAUL'S ORPHANS' HOME.

Among the romantic spots of Western Pennsylvania, there is none more lovely than that near the town of Butler. Pure, bracing the atmosphere, and perfectly charming the view, as from the beautiful grove near the mansion you look out over the landscape. 'Tis, indeed, one of the garden spots of earth. In such a home and with such surroundings you are

not surprised to find the boys—healthy, manly little fellows—and the girls, bright, sparkling and lovely.

Never did the lawn, the trees, and the flowers seem to be smiling more happily than when the Board of Managers held its annual meeting there on the 14th of June. The new wing to the main building is rapidly nearing completion, and when finished will not only add to the appearance of the Home, but will enable the Church to care for more of her fatherless little ones than she has been able to do in the past. What a noble work is the church here doing!

Following the injunction of St. James, taking the boys and the girls who have been left motherless, fatherless, and nurturing them, caring for them, training them that they may become noble men and women, and that they may be able to fly with safety, when they leave "the dear old nest," and move out alone into the world. To properly train those bright little boys and girls—'tis a cause that should enlist the sympathy and loving support of every follower of the Good One who said—"Inasmuch as ye have done it unto one of the least of these."

At the late meeting of the Board—Rev. T. F. Stauffer resigned the superintendency of the Home—and the Board by a unanimous vote, elected Rev. P. C. Prugh, of Germantown, Ohio, to fill the place. Bro. Prugh is a great lover of children, was the leading spirit in establishing the State Soldiers and Sailors Orphans' Home at Xenia, Ohio, and is pre-eminently qualified to make our St. Paul's Home just what the Church wishes it to be. It is earnestly hoped that the brother from beyond the Ohio may see his way clear to accept the call—or, rather, that he will heed it as one from the Lord, coming to him, through the Church.

OUR AGENT IN SNYDER COUNTY.

Our efficient agent, employed to enlarge the subscription lists of our Church papers, spent about one week with us canvassing the Beaver Spring charge. Our success was quite encouraging. But how could it be otherwise with such live help as Bro. Binkley is. People who can afford to subscribe for our Church papers must, when he addresses them either subscribe for their own spiritual bread, or hide their faces in shame. We obtained 64 subscribers, viz.: 41 for the MESSENGER, and 23 for the Hausfreund. This number would, no doubt, be much larger if the good agent had come when our people were not so busy. They are generally of the poor and hard-working class, and must work when they can find employment, hence we found many absent from their homes. Some would gladly subscribe for the Church papers, but they cannot afford it, cannot make both ends meet in anything like a comfortable shape at the end of the year, hence they must deny themselves and families the spiritual blessing and luxury of reading the church papers. Our people all admit the fact that a good church paper is the very best means, next to the Bible and the preached Word, to feed the head, and the heart, for both the duties of this world, and the greater enjoyment of the world to come; and next winter we expect with the further assistance of Bro. Binkley, to greatly enlarge our subscription list. Shame on those members who can afford to subscribe, but are too stingy to buy bread for their miserly heads and worldly hearts.

L. C. E.

ST. PAUL'S CLASSIS.

St. Paul's Classis meeting in annual session in St. Mark's congregation, Crawford county, Pa., June 1, at eight o'clock, P. M. Opened with religious services. The sermon was preached by Rev. F. Pilgram, the retiring president. Text—St. John 14:13.

The Classis was organized by the election of Rev. J. W. Pontius as president, the re-election of C. M. Bousch, Esq., as treasurer, Rev. F. B. Hahn remaining stated clerk.

On Friday morning the President appointed the usual standing committee, after which the parochial reports were read. These reports were encouraging, and gave us cause for rejoicing over the prosperity of Zion in our midst. We are, however, sorry that no report was received from Mercer Mission, which is vacant. Rev. E. E. Gruenstein, lately called to the Sharon charge, also presented statistics without a regular parochial report.

With reference to the circular from the Board of Trustees of Theological Seminary, it was

Resolved, That the ministers be requested to preach a special sermon on beneficiary education, and to hold a special collection for the purpose of raising funds for the Theological Seminary.

Another overture was presented in the form of a request from the Sharon charge, praying the loan of \$500, without interest, for the term of five years, for the liquidation of a church debt. A special committee was appointed consisting of C. M. Bousch, Esq., Revs. Dr. J. H. Apple, and F. Pilgram, to secure the loan of \$500 (at an interest of not more than 6 per cent.), toward the payment of the Sharon church-debt, provided the Sharon congregation pay, by the 1st of July, 1882, the balance necessary to cover the entire debt.

The subjects of "Missionary Societies," "The cause of Foreign Missions," "St. Paul's Orphans' Home," and the publication interest recommended by Synod were adopted. Some of these subjects, especially Home and Foreign Missions, were not hastily passed over, but were warmly discussed by both elders and ministers. These discussions cannot but bring forth great practical results in the individual charges.

Saturday evening was devoted to Missions. The Missionary Society of St. Mark's held its fourth anniversary, in connection with which Home Missions were discussed by Rev. Fred. Pilgram, and Foreign Missions by Rev. F. B. Hahn.

Tuesday evening was devoted to the Sunday-school cause. Here again the same zeal was manifest by the audience and the speakers. Discussions were had on "The relation of Sunday school work to Church work," by Revs. Dr. J. H. Apple and F. Pilgram. "How to interest the parents in the Sunday-school work," by Revs. E. E. Gruenstein and F. B. Hahn. "Sunday-school music and literature," by Rev. D. D. Leberman and C. M. Bousch, Esq. Though the weather was inclement, yet was the house well filled both evenings, and the interest was kept up until late hours.

Meadville, Pa., May 17, 1882, is the place and time chosen for the next regular meeting. STATED CLERK.

ELEVENTH ANNUAL SESSIONS OF SOMERSET CLASSIS.

This Classis held its annual meeting in the Reformed church, Meyersdale, Pa., from May 31, 7.30 P. M., to June 5, 4.30 P. M. Eleven of its twelve pastors were present, and ten delegate elders. Rev. B. Knepper, by request of the President, preached the opening sermon from Gal. 1:10. "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

The following officers were elected for the ensuing year:—Rev. J. S. Wagner, of Stoyestown, Pa., president; Rev. Wm. W. Deatrick, of Centerville, Pa., corresponding secretary; Rev. S. R. Bridenbaugh, of Berlin, Pa., treasurer; and Rev. H. F. Keener is stated clerk. The business of Classis was prepared and presented by the usual regular committees.

Parochial reports consumed the second day of the sessions and were interesting, giving an accurate view of the state of things in our classical territory. Our charges are now all supplied with pastors who have a lively sense of the solemn responsibility of their officers and are earnest workers. Two pastors, Revs. Ruhl and Heilman, received authority to call to their aid an assistant, who is to labor conjointly with them, and to be supported by their charges.

Synodical matters received due attention. On the matter of the new Constitution referred by the General Synod, Revs. H. King, J. M. Schick and Elder Young were appointed a committee to examine the general draft thereof, and report to Classis at the annual meeting in 1883.

The opinion of Somerset Classis on the three other points submitted, is as follows:—1. That we disapprove of annual sessions of General Synod. 2. That the change of electing delegates from Classes to Synods would likewise be unwise. 3. That concentration of Church work on General Synod's Boards would be desirable.

Pittsburgh Synod.—All pastors devoted collections to the support of St. Paul's Orphans' Home. The orphan cause was commended anew to the pastors and churches. Synod's order to pastors to take collections for the benefit of the Publication Board was complied with by only four of our pastors.

The recommendation to add two columns to our statistics for church periodicals was adopted, and pastors directed to comply therewith. Unfinished business of Classis was called up by the report of committee on the subject, and in general was found attended to.

Missions.—The Missions of this Classis are all under the care of the Tri Synodic Board except one supported by Classical aid. It was also determined that hereafter the collections taken at the Classical Missionary meetings and communions shall be devoted to Home or Foreign Missions, under the direction of Classis. The collections at this meeting were devoted to Home Missions.

Finance.—The financial condition of the Classis is good—all the charges, except three, having paid up their apportionments. Rev. C. U. Heilman was ordered to report the Wilhelm bequest of \$40,000 to Endowment Fund of Franklin and Marshall College, in the column of benevolent contributions, that sum having never appeared in any such report. This explains the vast sum of benevolent contributions reported.

Time and place of next annual meeting. Somerset Classis will meet in annual session at Hyndman, Bedford county, Pa., June 7, A. D., 1883, at 7.45 o'clock, P. M.

Religious services were held every evening during the sessions of Classis, which were well attended. The holy communion on the Lord's Day was especially well attended. The other pulpits of the place, except the Roman Catholic, were supplied by the ministers of Classis to general acceptance.

Heartly thanks were tendered Rev. J. M. Schick and the people at Meyersdale, for hospitable entertainment afforded the members of the Classis. The charge is prospering greatly under the active pastorate of Rev. Schick.

Statistics.—Ministers, 12; congregations, 86; charges, 12; members, 2,978; unconfirmed members, 2,055; baptisms—infants, 234; adults, 27; confirmed, 202; received by certificate and renewal, 125; communed, 2,579; dismissed, 65; erased, 19; deaths, 76; Sunday-schools, 30; Sunday-school scholars, 1,941; students for the ministry, 4; benevolent contributions, \$42,753.68; congregational purposes, \$13,381.17.

CLERK.

REPORT

On the State of Religion and Morals in West Susquehanna Classis.

Fathers and Brethren:—Your committee on the State of Religion and Morals have examined the Parochial reports of the different charges within the bounds of this Classis. A variety of facts is presented in the same, making it a difficult task to cover the whole ground in a brief report.

We are again reminded that the Church of Jesus Christ, so far as relates to her human side, is imperfect and liable to err. The remains of sin are to be seen in general, and are manifesting themselves in certain particular forms, to some of which we refer in brief:

1. Some of the pastors complain of arrears on their salaries, and a spirit of indifference as to whether these are paid or not.

2. There is in some of the charges a seemingly growing disregard of church authority. There is not the respect shown the dignity of the ministerial office, and the ministry, that should be. The admonition of the apostle Paul to "esteem them highly for their works' sake" is not heeded.

3. The word preached is not properly received. There are those who are counted among the members of the church who fail "to receive with meekness the ingrafted word which is able to save their souls."

4. Our classical body is in an unsettled condition. No less than four pastoral relations have been dissolved during the year just closed. The necessity for such severance is to be lamented, since it savors of the spirit of disintegration, which is foreign to the spirit and life which flow from Christ, and which should animate His body on earth.

5. The "angel of death" has visited many families, finding his victims in childhood, youth and old age. The minister's household has not been exempt from affliction and death. But we turn from this dark picture.—It is a source of joy to your committee to learn that during the year something of a positive nature has also transpired.

1. The word has been preached with comparative little, though somewhat serious interruption. The holy sacrament have been administered; the youth have been faithfully instructed and admitted into full communion in the Church.

2. To many has the word come as a "savor of life unto life."

3. Increased Christian liberality is shown, as appears from the statistics and in the promptness with which the demands of the Church for aid, are met by the charges. Old debts are being cancelled. The desire "to owe no man anything," is coming to possess the people.

4. The ranks of the ministry remain unbroken by death, and the divine blessing of health is gratefully acknowledged.

In concluding this report your committee feel constrained to "thank God and take courage."

It is ours to labor and await the results in God's own time.

To Him be all honor and glory forever. Amen.

Respectfully Submitted,
GEO. P. HARTZELL,
Chairman.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. D. O. Shoemaker has resigned the Augusta charge and accepted a call from the Nittany charge. He entered upon his labors in the latter place on the 20th of this month. His address is, accordingly, changed from Sunbury, to Walker, Centre county, Pa.

During the late communion held in Zion charge, H. F. Keener, pastor, 12 persons were added by confirmation and renewal of profession, making a total added during the pastoral year of 84, 26 of whom were received by certificate.

Rev. Z. A. Yearick has resigned the Turbuttsville charge, after five years of pleasant and profitable labor, and accepted a call to Aronsburg, Centre county, where correspondents will please address him. Rev. Thomas S. Land, of Iowa, has accepted a call to the Turbuttsville charge, and will enter upon his labors in July.

On Sunday, May 14th, in the Belleman's Church, Berks Co., Pa., Rev. P. P. A. Hoffman confirmed eighteen persons, and administered the Lord's Supper to one hundred and seventy-three persons.

Rev. J. Kehm celebrated the spring communions in the Indian Creek charge, Pa., with large congregations; in the Indian Creek congregation, April 30th, and in the Tobicon congregation, May 7th. On May 6th, to the latter congregation were added, by confirmation, thirty-two persons, of whom two were heads of families, and six received adult-baptism.

The Mahanoy charge, Pa., consists of seven congregations. Rev. A. R. Hottenstein is pastor. All the churches are free of debt, and the services in each well attended. During the past year ending April 17th, the charge contributed for benevolent purposes \$279.50, and for congregational purposes, \$990.23.

Ten persons were confirmed in the Newmans town Reformed Church, Lebanon Co., Pa., on Saturday, June 3rd, by the pastor, Rev. A. J. Bachman.

The new German Zion's mission of Reading, Pa., celebrated the Lord's Supper, on Sunday, June 4th. The pastor, Rev. Derr, was assisted by Rev. J. J. Fisher of Tamaqua. The congregation is steadily increasing, and now numbers one hundred members. A Sunday-school was lately organized, which also promises well.

The Sunday-school of St. John's Church, Reading, Pa., celebrated its annual festival, Sunday, June 4th. Rev. D. B. Albright delivered an address. The school numbers 472 scholars. Its contributions for benevolence during the year amounted to \$308. On the same day, in the same city, the St. Paul's Mission of the 2nd church, celebrated its annual festival in the school-room on Laurel St. Rev. Dr. Bausman delivered an address. The school numbers 152 scholars.

The New-Jerusalem Church in Schuylkill Haven, Pa., was dedicated, May 28th. The building of this union-church was begun four years ago. In the meanwhile, the congregations held services in the basement of the church. The building is of brick, in size, 44 by 90 feet, cost \$12,000, and was dedicated free of debt. Prof. J. S. Stahr preached the dedicatory-sermon. The pastor, Rev. Donat, conducted the dedicatory-services, and Rev. J. O. Johnson assisted in the general services. Rev. F. A. Shantz preached in the evening, and on Monday morning.

SYNOD OF POTOMAC.

Rev. Dr. C. H. Leinbach, for many years pastor of the Tulpehocken charge, Lebanon Co., Pa., has been very ill for some time past. He took a very heavy cold last November, but still continued his pastoral work, completely prostrated. For the past three weeks he has been confined to his bed; is now, however, convalescing, but is still very weak.

SYNOD OF PITTSBURG.

The communions in the Sulphur Spring charge, Pa., which consists of four congregations, were concluded on Sunday, May 9th. In the whole charge, twenty-three persons were received into the church, eighteen by confirmation and five by certificate. Three received adult-baptism, and three are heads of families. During the year \$100 were contributed for benevolence, which was about sixty cents per member.

SYNOD OF OHIO.

Ten persons were confirmed in the Reformed Church, at Clay City, Indiana; and fourteen in the church at Alliance, Ohio.

The address of Rev. A. R. Holschouser, who has entered upon missionary work at Lyons, is Lyons, Rice Co., Kansas.

General News.

HOME.

Secular news, which is, perhaps, a secondary matter in a religious journal, is cut short this week, but we will try to condense it.—The sessions of Congress have been marked by personal squabbles and a discussion of the Appropriation Bill.—Terrible floods have occurred in Indianapolis, ten persons were

drowned. Ex-Governor Denison, of Ohio, died on the 15th.—Five men were killed by an explosion in a shaft at Wilkesbarre, last week. The fire is spreading to other collieries, and 3000 men are thrown out of work.

A tornado swept through Central Iowa on the 18th, from northwest to southeast, for 20 miles north of Des Moines. The town of Grinnell was struck by it and half of the town was left in ruins.

The latest news from Grinnell is that the surgeons now report that forty-one are dead and that five or six more cannot live through the night. The number of wounded exceeds one hundred and fifty, and the number of houses destroyed is between one hundred and forty and one hundred and fifty. The total loss of property is now estimated at \$600,000. It is feared that the number of deaths at Grinnell will reach seventy-five. News has been received that Mr. James, wife and two daughters and two other persons living four miles northwest of Grinnell are dead. It is now thought that the loss of life outside of Grinnell will reach twenty-five and the total loss nearly one hundred.

Kansas city was visited by a storm on the 18th. The wind moved at the rate of 60 miles an hour, and all the streets were dismantled. The loss will be \$200,000. The storm was general, and did much harm to crops and other property.

The committee of merchants formed at Lynchburg, Va., for the relief of the Patrick county sufferers is in receipt of a letter from that section, in which it is stated that sufficient funds have been raised to relieve the distress of the people, who were really in a starving condition, and that those who were reluctant to appeal for aid are desirous that nothing further be done, as they can now make out until harvest.

FOREIGN.

Herr Bebel, the Socialist, has been sentenced to two months imprisonment at Berlin for speaking insultingly of the Bundesrath.

The police at London on Saturday made a raid on a stable in Clerkenwell, and seized 100,000 rounds of ammunition packed in boxes ready for removal to Ireland, together with 400 rifles with bayonets, and twenty-five boxes of revolvers.

The most important foreign news is from Egypt. Nearly four hundred foreigners have been killed during the recent insurrections, and the European powers have made provision for the relief of their subjects. The United States Government has ordered a man-of-war to remove American missionaries and others. There will be a conference of the powers at an early date.

NEW CHURCH-REGISTER.

Something New and Useful for Pastors and Congregations. Every Congregation Should Have It.

The importance of such a register every one is able to estimate for himself. It was heartily indorsed by the Ohio Synod. See new minutes. It contains nine records for various purposes, with two hundred and fifty pages, and its size is quarto.

Half cloth binding, single copy, to one address, postage paid, \$2.25. Two or more copies to one address, \$2.00 per copy, postage paid. Address: Rev. M. Loucks, Box 66, Dayton, Ohio, or Ref. Ch. Pub. Bd., 907 Arch street, Philadelphia.

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Will be glad if our subscribers will avail themselves of these liberal offers.

CHAS. G. FISHER,
Supt. and Treas. R. O. P. Bd.

SPECIAL NOTICE.

We are now sending out statements of accounts from the Book Department—and trust those receiving them, will at once remit the amount of their indebtedness, as we have special claims maturing, to meet which, at an early date, we desire to have funds in hand.

Also those indebted for Periodicals—we ask as a special favor, for the same reason, that they remit without further delay.

We also again ask the patronage of the Church, in our several Departments—hoping to merit the same.

CHAS. G. FISHER, Superintendent
Ref. Church Pub. Board,
April 17, 1882. 907 Arch St., Phila.

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A Committee composed of Revs. J. A. Peters, Dr. J. B. Shumaker, J. G. Fritchey, Prof. J. I. Stahr and Elders Christian Gast and Jno. B. Eoth, Chas. Denues, Esq., all of Lancaster, Pa., will review the manuscripts, and decide which one is entitled to the Premium.

Manuscripts are to be sent to any member of the Committee, Lancaster, Pa., by June 20th, '82.

Those sending them will sign them with an assumed name, and put assumed name and their own name in an envelope enclosed in another, which is to be directed to the undersigned.

All manuscripts to be the property of the undersigned.

CHAS. G. FISHER,
Ref. Ch. Pub. Bd.,
907, Arch St. Phila., Pa.

March 20, 1882.

Business Department.

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THE SECRET OF A HAPPY DAY.

Just to let Thy Father do
What He will;
Just to know that He is true
And be still;
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth;
Just to trust Him—that is all.
Then the day will surely be
Peaceful, and whate'er befall,
Bright and blessed, calm and free.

Just to let Him speak to thee
Through His Word;
Watching that His voice may be
Clearly heard;
Just to tell Him everything
As it rises;
And at once to Him to bring
All surprises;
Just to listen, and to stay
Where you cannot miss His voice—
That is all! and thus to-day,
Communing, you shall rejoice.

BEARING ONE ANOTHER'S BURDENS.

It was the afternoon of a sunny day, and little Lottie, after vainly trying to study indoors, brought out book and slate, and seated herself on the doorstep of her mother's cottage, hoping to find some freshness there.

"Well!" exclaimed her brother Willie, as he leaned against the wall laughing, "you look as forlorn as a sparrow in winter, your hair stands up like feathers. I have finished my tasks, they are easy enough, and I see yours are not even begun. Do you think sums are to be done by staring?" and he laughed again.

The perplexed look on Lottie's face deepened into sadness, but she did not raise her head. Willie was clever, and learned things quickly, while she often could not understand—what she had to do.

It was very hot, the slate—an old one—was very greasy, and the crack seemed to come in the most awkward part and confuse all the figures. Big tears gathered in Lottie's eyes, and she tried to wipe them away without attracting Willie's notice.

"Crying again!" he exclaimed. "No wonder the boys mock me for having such a stupid sister."

"I am not stupid at everything, Willie," said the little girl gently, "and I think if you would help me a little I could do better."

Just then a boy's voice was heard calling "Willie, where are you? Come and have a game with us."

Off ran Willie; for the village boys met together to play at this hour, and he did not wish to miss the fun.

He had a merry time, and was just turning homewards when Peter proposed a race.

As he was nearing the bottom of the hill Willie's foot slipped, he fell, and Peter on top of him.

Of course he struggled up quickly enough, dusted his knees and elbows, and was starting afresh when he gave an exclamation of dismay. He had split his jacket right across the shoulders. This was a misfortune indeed. Willie was always neat in his dress, and was particularly proud of his nice jacket. Now he had spoilt it entirely. And how could he go to school in rags?

Lottie was still sitting on the doorstep when Willie returned. The sum was done, but she knew it was wrong. Her spelling was learned, but she feared that a scolding for her bad arithmetic would send it quite out of her head. She looked up as she heard Willie's step, and was amazed to see him come slowly along, with a face as woe-begone as her own.

Now Lottie, with few opportunities for learning about good things, had one great treasure, a little brown book, which she dearly loved. In this book were some words written to people who did not know what they ought to do, in order to please and obey the Lord Jesus, who died to save us from our sins. These were the words: "Bear ye one another's burdens, and so fulfil the law of Christ."

Lottie often thought about them, because, being a quiet, gentle child, she noticed people in trouble, and was able to help and comfort them sometimes. This made her glad, for she said to herself. "Although I am so stupid, yet in this way I can keep the commandment of Jesus. He said, 'If ye love me, keep my commandments,' and I do love Him."

In a moment she ran up to Willie and asked what had happened.

At first he would not tell her, but a stray sunbeam dancing down quickly showed the mischief.

Lottie got him to take his jacket off, and then examined it carefully.

"I can mend it, Willie," she said brightly. "It will take a long time, but I am almost sure that I can manage so that the slit will hardly show."

And with a bright heart Lottie took up her brother's burden. The torn jacket was a heavy trouble to him, though some boys would have cared little for it.

"Mother will not be home till late," she said. "Do not you sit up for me. I shall have to work slowly if it is to be neat."

So by-and-by Willie went to bed, while Lottie darned steadily on. Her eyes winked and blinked, her needle once or twice pricked her fingers but at last the task was done, and the jacket, as almost good as ever, was hung by Willie's bedside.

Willie awoke with his little sister's words ringing in his ears: "I am not stupid at everything."

His eyes fell on the beautifully mended jacket, and again the soft voice sounded: "I think if you would help me a little I could do better."

"Ah, how kindly she has helped me," thought the boy. "I wonder what put it into her head."

But it was the voice of God in Lottie's heart that had made her act thus, and at last Willie heard it also.

"Here, dear Lottie," he said, as they greeted each other in the morning, "bring me that sum and I will explain it. Perhaps I can make it clear to you."

Thus that day Lottie walked to school with a face as bright as that of Willie.

It is a wonderful thing that the more of other people's burdens we carry, the less we have of our own.—*Child's Companion.*

FRUIT FROM A SMALL SEED.

The child who, half a century ago, dropped into the missionary-box the one cent that was blessed to the conversion of the son of a Burman chief sowed a seed that was "less than all the seeds." But it became a tree. A little tract, that cost just that single cent, fell into the hands of that young man, and he was so anxious to know its contents that he travelled from Burdwan, 250 miles, to Rangoon, on purpose to learn to read it. The Christian teachers soon taught him, and from the reading of that tract he arose with a new heart in his bosom: and went home with a basketful of similar tracts to distribute among his people. He was a man of influence, and crowds came to hear him talk and explain the gospel as he had learned it. In one year 1,500 natives were baptized in Arracan as the result of his labors.

EMMA'S AMBITION.

"O mamma!" she said, looking up with flushed face; "there is just the loveliest story in here! It is about a little girl who was only ten years old, and her mother went away to see a sick sister, and was gone for a whole week; and this little girl made tea and toast, and baked potatoes, and washed the dishes, and did every single thing for her father; kept house, you know, mamma. Now, I'm most ten years old, and I could keep house for papa. I wish you would go to Aunt Nellie's and stay a whole month, and let me keep house. I know how to make toast, mamma, just splendidly! and custard; and Hattie said she would teach me how to make ginger-cake some day. Won't you please to go, mamma?"

"I don't think I could be coaxed to do it," said Mrs. Eastman. "The mother of that little girl in the book, probably, knew that she could trust her little daughter; but I should expect you to leave the bread while it was rising, and fly to the gate, if you heard a sound that interested you; and I should expect the potatoes to burn in the oven while you played in the sand at the door. I couldn't trust you in the least."

"Mamma!" said Emma, with surprise and indignation in her voice, "What makes you say that? You have never tried me at all. Why do you think I wouldn't do as well as a girl in a book?"

"Haven't I tried you dear? Do you know it is just three-quarters of an hour since I sent you to dust the sitting room and put everything in nice order for me? Now look at those books tumbled upside down on the floor, and those papers, blowing about the room, and the dust on the chair, and your toys on the table; while my little girl reads a story about another little girl who helped her mother."

"Oh, well," said Emma, her cheeks very red, "that is different: nothing but this

old room to dust. If I had something real grand to do, like keeping house for papa, you would see how hard I would work; I wouldn't stop to play, or read, or anything."

"Emma, dear, perhaps you will be surprised to hear me say so, but the words of Jesus Christ show that you are mistaken."

"Mamma!" said Emma again, and her voice showed that she was very much surprised.

"They certainly do. Listen: 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.' And once He said to a man, 'Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things.' Can I say that to you this morning?"—*Pansy.*

SEALING.

The seals of the North Atlantic are not hunted for their fur, as are their Alaskan cousins, but chiefly for their oil, and secondarily for their skins. It is an industry which profitably employs hundreds of ships and thousands of seamen, and it receives the name of "sealing."

You may know that near the end of winter enormous herds, chiefly of the harp-seals, come down and congregate upon the floating fields of ice eastward of Newfoundland, where the young are born in March. These are the place and season of the largest fishery, but the locality is never fixed nor certain; the fields, approached simultaneously by sailing fleets and steamers from Newfoundland, Nova Scotia, Scotland, England, France, Germany, and Norway, must be sought for every year as though for the first time. This is in the icy, tempestuous North Atlantic, at the most stormy period of the year. Dreadful gales may drive the ships anywhere but where they seek to go, bergs may be hurled against them, the ice may jam them between its ponderous edges and crush the doubly braced hulls into splinters, or cleanly cut away parts of the bottom, and leave the vessels to sink and the men to save themselves as best they may upon broken and drifting ice. Often a field of thin "bay-ice" will lie right in the path. Then the ship dashes into it as far as its power can force it. When it sticks, the crew leap overboard, chop and break the field into cakes which are shoved under the floe or hauled on top; or, if it is too thick to be broken, saws are brought out and a canal is slowly made for the ship's progress. This is a time of great desire for haste, and you may well believe that every man works with all his might.

Well, when all this toil and danger are passed,—sometimes greatly prolonged, and in the midst of a frozen sea and the most violent storms,—and the ship has the good luck to sight a herd, then begins for the crew of hardy sailors a season of about the most arduous labor that one can imagine.

If the weather permit, the vessel is run into the ice, and moored there; if not it sails back and forth in open spaces, managed by the captain and one or two others, while the remainder of the crew, sometimes sixty or seventy, or even more in number, get into boats and row swiftly to the floe. The young seals lie scattered about here and there, basking in the sun or sheltered under the lee of a hummock, and they lie so thickly that half a dozen will often be seen in a space twenty yards square. They can not get away, or at most can only flounder about, and their plaintive bleatings and white coats might almost be those of lambs. The old seals are frightened away by the approach of the sailors, and never show fight, and the youngsters are easily killed; so the men do not take guns, but only clubs, with which they strike the poor little fellows a single blow on the head, usually killing them at once.

Having struck down all they can see within a short distance, the small squad of men who work together then quickly skin, or (as they call it) "sculp" them, with a broad clasp-knife, cutting clear through the thick layer of fat which lies underneath the hide, and so leaving a surprisingly small carcass behind. Bundles are then made of from three to seven "pelts," and each man drags a bundle toward the boat. This is sometimes miles distant, the ice is rough and broken, he must leap cracks, trust himself to isolated cakes, and often he falls into the freezing water, or loses his way in a sudden squall of snow. It is limb-cracking and life-risking work, and to accomplish it successfully, a man must school his muscles to endurance, his nerves to peril, and his heart to bitter cruelty;—but every pelt is worth a dollar!

By night, after a "seal-meadow" has been attacked, the decks of the vessel are

hidden under a deep layer of fat, slippery pelts. After these have lain long enough to get cool, they are stowed away in the hold in pairs, each pair having the hair outward. The hold is divided by stout partitions into compartments, or "pounds," in order to prevent the cargo from moving about and so rubbing the fat into oil, which would speedily fill every part of the hold and the cabins, spoiling all the provisions. A vessel once had to be abandoned from this accident, because it had not been "pounded." The European ships, however, generally separate the fat at once and stow it in casks.—From "Seals and Sealing in the North Atlantic," by Ernest Ingersoll, in *St. Nicholas* for June.

A SHARP-EYED BOY.

A poor lad living near Philadelphia was invited, a couple of years ago, by a wealthy friend in town, to dine with him. Among the dishes new to him on the table he noticed that one which he particularly relished was set down on the menu as "*Fillet de bœuf aux champignons.*" A sharp scrutiny showed him that the "*champignons*" were only mushrooms, such as he had gathered on the sheep walks. These, however, as his friend explained to him, were of finer quality, and had been cultivated and canned in France. They sold at retail, his friend explained to him, readily at sixty cents a can. Strolling through the market the next day the boy saw one or two quart baskets of native mushrooms marked at that price.

"Is there much demand for these things?" he asked. "We do not think much of them in the country."

"They are considered a rare delicacy," said the man, "but only epicures can afford to buy them."

The lad passed on with a new thought in his brain. Why could he not grow mushrooms? He was poor, to be sure, and had little time to spare from his regular work, and had no land. Here was a crop which he had been told could be raised in a cellar, one for which there was already a demand which could easily be increased, and no supply.

He went home, and during the next few weeks read every book he could find on mushrooms, laid out beds in a back cellar, manufactured his spawn with a few old mushrooms and the manure heap, and last fall filled the market with his boxes of tiny silvery buttons, blushing delicate pink. They were of precisely the same quality as the French canned *champignons*, only they were dewy fresh, and sold at twenty cents. Epicures eagerly filled their baskets, and others who never had tasted them, in the prevailing high prices of all kinds of food, tried the new cheap vegetable, and came again and again. The crop fairly took the market, and the boy has already laid up a snug sum toward going to college.—*Children's Museum.*

MAMMA'S JEWELS.

Eyes of blue, with flaxen hair,
Cheeks that faintest roses wear,
Dimples, dimples, everywhere—
Baby Nell.

Ruddy cheeks, with eyes of brown,
Sunny curls—a golden crown,
Laughing mouth and cunning frown—
Darling Delle.

Arch and sweet with spirit mild,
Yielding when by love beguiled,
Half a woman, half a child—
Lady Belle.

Eyes that flash and shine with fun,
Blushes deepened by the sun,
Pride and torment both in one—
Wayward Will.

Thoughtful brow, with eyes of gray,
Joy of all our hearts, we say
He will never go astray—
Trusty Phil.

Guarded by Thy watchful care,
Father, keep my jewels rare
In Thy glorious crown to wear—
Thus I pray.
—The Watchman.

AN INCIDENT OF THE WAR.

The following pathetic account is from a sermon by Rev. P. B. David, published in the *Norfolk County Gazette*:

It was just after the battle of Williamsburg, where hundreds of our brave fellows had fallen, and where hundreds more were wounded, that a soldier came to the tent of a delegate of the Christian Commission and said:

"Chaplain, one of our boys is badly wounded, and wants to see you right away."

Hurriedly following the soldier, says the delegate, I was taken to the hospital, and led to a bed upon which lay a noble young

soldier. He was pale and blood-stained from a terrible wound above the temple. I saw at a glance that he had but a few hours to live upon earth. Taking his hand I said to him:

"Well, my brother, what can I do for you?"

The poor, dying soldier looked up in my face, and placing his finger where his hair was stained with blood said:

"Chaplain, cut a big lock from here for mother—for mother, mind, chaplain!"

I hesitated to do it. He said:

"Don't be afraid, chaplain, to disfigure my hair. It's for mother, and nobody will come to see me in the dead-house to-morrow."

I did as he requested me.

"Now, chaplain," said the dying man, "I want you to kneel down by me and return thanks to God."

"For what?" I asked.

"For giving me such a mother. O, chaplain, she is a good mother; her teachings console and comfort me now. And chaplain, thank God that by His grace I am a Christian. O! what would I do now if I wasn't a Christian? I know that my Redeemer liveth. I feel that His finished work has saved me. And chaplain, thank God for giving me dying grace. He has made my dying bed feel soft as downy pillows. Thank Him for the promised home in glory. I'll soon be there—there where there is no war, no sorrow, no desolation, nor death—where I'll see Jesus and be forever with the Lord."

A PARABLE.

I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered up above all the forest, and held up its head in majesty. But it grew on a sort of bog, and a muskrat digging his hole under it, bit off its roots, and it was dead. It was full of limbs and knots, and gnarls, and I felt curious to know how it happened that it was so.

"Poor fellow! If you had all these limbs and knots to support, I don't wonder you died."

"And with my roots, which were my mouth with which to feed, all cut off too."

"Yes, but where did all these ugly limbs come from?"

"Just where all ugly things come from," said he. "I'm pretty much like you men, find out where my limbs come from, and you will find where all human sins come from."

"I will take you at your word, sir."

So I took out my knife and peeled off all the bark. But the limbs and the knots were left.

"You must go deeper than that, sir."

So I began to split and take off layer of wood after layer. But all the knots were there.

"Deeper still," said the dry stick.

Then I split it all off, and separating it the heart was laid bare; it looked like a small rod about six feet long, and perhaps an inch through at the large end. Ah! and I was now surprised to see that every limb and knot and gnarl started in the heart. The germ, or the starting-point, of each one was the center of the heart.—*Selected.*

Pleasantries.

It takes some grit to make up a box of strawberries at this season of the year.

A congressman who does not scatter six or eight bushels of Agricultural Department seeds among his constituents must make the next campaign on his temperance record.

A shirt has two arms, the same as pantaloons have two legs; yet one is called a pair and the other is only one. Isn't it time that we let up on astronomy and paid more attention to the everyday trifles that vex the clearest minds?

Uncle Ike was one day riding a mule and had a little negro boy behind him. "Tell you what, Ung Ike, possum mighty good thing," said the boy. "Yas, 'tis," said Uncle Ike, as the mule struck a brisk trot. "Specially when you got lots o' gravy wid him." Uncle Ike was silent, but seemed restless. "An' when you got some roasted 'taters to sop in de gravy," said the boy. Uncle Ike used his switch with nervous energy, and the mule increased his speed to a gallop. "Yes, Ung Ike when de possum right brown an' de gravy drenin' out an—" "You shet your morf, you little fool! You'll make dis mule run off an' kill us boaf."

Religious Intelligence.

At Home.

The Catholic Bishop of Cleveland has forbidden women to join the Land League, under pain of excommunication. The women have since defied the Bishop.

The congregation of the Third Reformed (Dutch) Church has bought a lot on the east side of Broad street, south of Poplar, on which it is proposed to build a church memorial of the late Dr. Bethune.

A Boston paper says that "friends of the Rev. Dr. Newman Smyth have secured the guarantee of a fund of \$50,000 for the purpose of establishing a new professorship at Andover for him to occupy. Such a professorship would be independent of the visitors."

Twelve new churches are building or planned in New York city. The churches to be erected are as follows:—Two each of the Methodist, Baptist, Catholic and Hebrew denominations, and one each of the Episcopal and Lutheran denominations, and one unsectarian.

At the annual commencement of the Theological Seminary of the Evangelical Lutheran church, held in St. John's church, Philadelphia, an address was made by Rev. Wm. Wacknagel, of Muhlenberg College, and diplomas were awarded to ten graduates by Rev. Dr. Seiss.

A history of the Unitas Fratrum, a Church formed by the followers of Huss, in Moravia and Bohemia, is passing through the Moravian, at Bethlehem, Pa. It is written by the Moravian Bishop, Edmund de Schweinitz, and will be a valuable contribution to religious history.

Bishop Stevens reported before the ninety-eighth annual convention of the Diocese of Pennsylvania, held recently, that he had confirmed 1,949 persons, received twenty-five candidates for holy orders, ordained seven deacons, and consecrated six churches. The number of clergy is two hundred and three.

There is a Mormon society in Jonesport, Maine, which owns a church edifice in partnership with the Congregationalists. They are of the Joseph Smith sect and discard polygamy, acknowledging the Bible, but as inferior in authority to the Book of Mormon. They are the survivors of the famous colony that went to Palestine and were brought back by the aid of our Government. The town has a population of 1,300, nearly one-half being Mormons.

Two American Bishops, in the *American Church Review*, pronounce upon the Revised New Testament. Bishop Doane says the revision is remarkable for "its wilful Greek, and its woful English." Bishop Bedell says: "And whilst the Versionists have been making these thousand alterations, they have not increased its clearness, have diminished its rhythm, and in so far as it shall be used, have destroyed its claim to be the vernacular for an Anglo-Saxon race. The constant and apparently unnecessary changes are wearying and worrying, and accomplish no good purpose whatsoever."

Abroad.

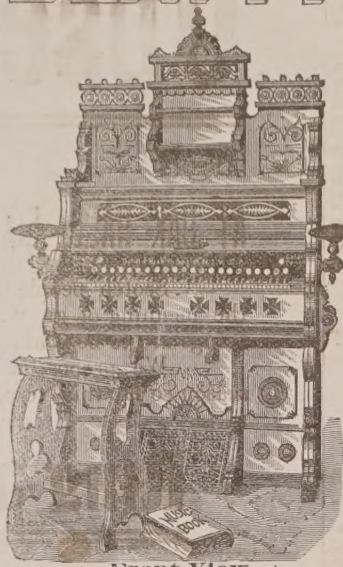
The present ruler of the Republic of San Domingo is a Catholic priest, Father F. A. Merino.

Another Roman Catholic priest, the Rev. Frederick Cruciani, has joined the Methodist Mission in Rome, Italy. He is expected to be of great service to the Methodists.

The elections in the Reformed Church of France prove to be disappointing to the Liberals, by whose intercession the government was induced to issue the election decree. In Paris the Liberals were successful in only one parish, the Oratoire, and they have a smaller proportion of the total vote cast in that city than in the election of 1872, held under the auspices of the Orthodox party. It is said that throughout France they were beaten.

The strength of the Irish Presbyterian church is more than many of our readers might expect. It consists of 537 congregations, 621 ministers, 2,093 elders, 7,077 deacons, and 103,548 communicants. For the oversight of these there are 37 Presbyteries, formed into five synods, under the control of the Supreme Court of the General Assembly. In addition to ministers' Bible classes, with an enrolled membership of 7,962, there are in connection with the church 1,078 Sabbath-schools, with 8,514 teachers and 87,047 enrolled scholars. The contributions of the congregations and Sabbath-schools of the church for the year closing in 1881, amounted to £140,749. There are seven missions connected with the church; two colleges, with fourteen professors, for the training of candidates for her sanctuary; an orphan society, which provides for 3,000 orphans or fatherless children. The incorporators, by Royal Charter of "The Presbyterian Theological Faculty of Ireland," remove from the church a disability under which she has been permitted too long to remain. By this, her ministers and licentiates can, without waiting for further recognition of their theological learning from the universities of other lands, obtain all such degrees and distinctions in theology as may be granted by any university in any part of the United Kingdom.—*Irish Paper.*

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Height, 75 ins., Length, 45 ins., Depth, 24 ins.
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ACTION.—Containing 27 Stops, with a great variety of Stop Combinations, enabling the performer to imitate by following the simple instructions sent a French Horn, Violin, Piccolo, Saxophone, Full Orchestra, Cello, Church Pipe Organ, and many other beautiful effects. In addition you have the regular ordinary Organ at your command.

27 STOPS as follows:
1—Cello, 8 foot tone.
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9—Viola Dolce, 4 foot tone.
10—Grand Expression, 8 foot tone.
11—French Horn, 8 foot tone.
12—Harp Zollar.
13—Vox Humana, Tremulant.
14—Echo, 8 foot tone.
15—Bulbiana, 8 foot tone.
16—Bourdon, 8 foot tone.
17—Voix Celeste, 8 foot tone.
18—Violon, 4 foot tone.
19—Vox Jubilate, 8 and 4 foot tone.
20—Piccolo, 2 foot tone.
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23—Grand Organ Knee Stop.
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25—Grand Organ Knee Stop.
26—Right Duplex Damper.
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REEDS.—10 full sets Reeds. Are of the Celebrated Golden Tongue (patented), the tongue of which are secured to the block by dovetailing instead of ordinary rivet, which soon breaks or rattles. The Golden Tongue never breaks or wears out, holds its tone perfectly. No tuning is ever required after leaving factory.

TONE.—Superb, Thrillingly Sweet and Pure. I challenge comparison with any instrument ever manufactured at four times the price. An Organ like the above containing the same variety of music would cost through high-priced organ manufacturer.

advertising. The Organ speaks for itself. Often 80 sales have been traced from the first sold in a new neighborhood.

BEAT THIS IN MIND! This newspaper must be returned to secure this special price. If mailed from your post office within ten days from this date, it will be received, not otherwise, or you may accept by telegraph on the last day, and remit by mail on that day. I shall positively refuse all orders under \$90, unless accompanied with this newspaper, and payment must be mailed within ten days as specified.

DATED, WASHINGTON, NEW JERSEY, JUNE 21st, 1882.

N.B.—As this special offer is limited and will not be repeated, if you have the money in hand, it will pay you to borrow a part from your friends, and thus secure the best organ that can be offered, at a less price than an ordinary organ by other makers is usually sold at.

ers at least \$450. This combination of Reed-Board and Stop Work, bear in mind, in the BEETHOVEN is patented. No other organ maker dare build it. **PRICE.**—The price of this Organ, which includes a music book, organ bench, choice music, &c., securely packed and delivered on board the cars at Washington, New Jersey, is ONLY \$90.00. **TERMS.**—The terms are Net Cash. Remittances may be made by Bank Draft, Post Office Money Order, Registered Letter, or Express prepaid. **WARRANTED.**—The BEETHOVEN is warranted for six years. Shipped on one year's trial.

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Very truly yours,

Daniel F. Beatty

HOW TO ORDER.—Enclosed find money for Beethoven Organ. I have read your statement in regard to it in this advertisement, and I order one on condition that it must give you exactly as represented in every particular, or I shall return it at the end of one year's use and demand the return of my money, with interest from the very moment I forward it, at six percent, according to your offer. Be very particular to give your Name, Post Office, County, State, Freight Station, and on what Railroad. **Be sure to remit by Bank Draft, Post Office Money Order, Registered Letter or Express prepaid.**

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A GOOD TIME TO BUY DRESS GOODS

AT

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Silks continue to afford like inducements to buyers. In a general way the best of all inducements is so great a variety of the most usable silks that all wants shall be met. In this we have been succeeding uncommonly well. Now, in the last month of the silk-buying time, you expect us to flag. No; our trade is still large enough to justify the same liberal management.

We may even do better as to prices. Let every lady who wants even half-a-yard of any sort of silk expect to find here what will fill her want, and make another.

Next outer circle, southeast from center.

Nothing is more timely for wearers of black than lamage and zellina, two light and open fabrics of fine wool, made by Lupin. For some reason they come to us in perfect condition, so that a dress-pattern costs no more than \$7.50. Except grenadines, nothing is richer.

For more serviceable and less costly black dress, we have nun's veiling of several qualities, below value; and, for very cheap dress, lace bunting at half-value, even down to 10 cents a yard.

Next outer circle, southwest from center.

Melanges are mottled colors, almost as quiet in effect as plain colors; indeed, across the room, you may mistake a melange for a plain color. Mixed colors are more uniform one square inch is almost like the next square-inch. Not so with melanges; they are much more varied. A melange is a coarse mixture. A bourette is a mixture so coarse as to leave masses of solid color irregularly here and there.

Melanges are in high favor. Bourettes are unfashionable. Mixtures are always acceptable; not particularly so now.

We have melanges at two-thirds value, 40 to 85 cents; bourettes at less than half-value, 50 cents; and mixtures at full prices, 50 cents to \$1.

Third circle, southeast from center.

Ginghams are uneasy. We began the season with lower prices than last year on some qualities. Others have fallen since. The 15-cent American are down to 10 cents. Handkerchief patterns are down from 31 cents to 15. Others have fallen from 25 to 18 cents.

The Spring has done it. But we shall sell tons of gingham these two months; and the lower the prices the merrier.

Next outer circle, northwest from center.

Newport blouse flannel waist for ladies and misses; to be worn over, or instead of, the dress-waist, \$2 to \$2.50.

A very fair muslin skirt at 60 cents. The very same is being sold at 64, 65 and 75 in three other stores here. Still the best word we have to say about underwear is of quality, not price. To be low in price is something; to be high in quality is more.

West of south entrance to the main building.

Chenille and Spanish lace fichus and wraps, and Spanish lace and velvet grenadine mantles, have just come from Paris; several hundreds; a generous variety; \$8 to \$40.

We have had before large numbers of most acceptable wraps of like character. These more than renew the assortment.

1301 Chestnut.

A rich Parisian dress of black surah, with old-gold brocade garniture, half hidden with ample draperies of black Spanish lace, which cost \$250.26 a few weeks ago, is to be sold now for \$135.

A bronze-and-silver-check taffeta, trimmed with bronze velvet half-covered with cream embroidered lace, a dress which cost \$186.87 a few weeks ago in Paris, is to be sold now for \$90.

There are eight others.

1301 and 1303 Chestnut, second floor.

Samples sent when written for.

JOHN WANAMAKER,

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PHILADELPHIA MARKETS.
Wholesale Prices.

MONDAY, June 19.

FLOUR.—We quote the whole range of prices as follows: Supers at \$3.50; winter extras at \$3.75; 4.75; Pennsylvania family at \$5.87; Ohio and Indiana do. at \$6.25; St. Louis and Southern Illinois do. at \$6.50; winter patents at \$7.50; 8.25; Minnesota bakers' extras at \$6.50; for fresh clear and \$7.37 for straight, and do. patents at \$7.75; 8.75, as to quality. Rye Flour was dull, with small sales at \$4.25; 4.50; as to quality, for Western and Pennsylvania.

WHEAT.—Sales of 500 bushels No. 2 red spot, in elevator, at \$1.39; 500 bushels do. June at \$1.39, which was the closing price on 70 change; 20,000 bushels do. July early at \$1.23; 50,000 bushels do. at \$1.23, with that bid and \$1.23 asked at the close; 15,000 bushels August at \$1.16; early, up to \$1.17, the closing price, with \$1.16 bid and \$1.16 asked at first call for September, and \$1.16 bid and \$1.17 asked at the close.

CORN.—Sales of 2000 bushels No. 3 in grain depot at \$1.82; 500 bushels steam, track, at Richmond at \$2.40; 2000 bushels sail mixed, track and grain depot, at \$3.00, and 500 bushels sail yellow in grain depot at \$4.00.

OATS.—Sales of a few cars mixed at 59c. and No. 3 white at 60c. At the calls June dropped to 59c. bid and 59c. asked; July was 57c. bid and 58c. asked; August, 46c. bid and 47c. asked, and September, 46c. bid and 46c. asked.

Rye was dull and wholly nominal at 85c. for prime Pennsylvania.

SUGAR.—Raw Sugars were quiet but steady at 7 1/2 @ 7 3/4. for fair to good refining muscovados. Refined were firm and fairly active at 10 1/2 for cut loaf and crushed; 10 1/2 for powdered; 9 1/2 for granulated; 9 1/2 for mould A, and 9 1/2 for standard A's. Molasses was steady, with sales of 750 hds., 60 tierces Cardenas at \$7 @ \$7 1/2 for 50-tier, as to condition.

PROVISIONS.—We quote Mess Pork at \$21.50; shoulders in salt, 9 1/2 @ 9 3/4; do. smoked, 10 1/2 @ 10 3/4; pickled shoulders, 10 1/2 @ 10 3/4; do. 11 1/2 @ 12 1/2; pickled bellies, 12 @ 12 1/2; loose butchers' Lard, 11 1/2; prime steam do. \$11.00; city kettle do. 12 1/2 @ 12 3/4. Beef Hams, \$24 @ 26; smoked Beef, 15 @ 15 1/2; sweet-pickled Hams, 13 1/2 @ 13 3/4, with sales of 100 tierces, 15 lbs. average, at 13 1/2; smoked do., 15 @ 15 1/2; city family Beef, \$20, and packet do. \$16.50 f. o. b. City Tallow, \$10. for prime in hogheads.

BUTTER.—We quote Pennsylvania and Western creamery extras at 26 @ 27c.; good to prime, 23 @ 25c.; do. imitation, 18 @ 24c.; Bradford fresh, tubs, 25c.; selections, 26c.; York State tubs, fresh, extras, 25c.; Western extras, fresh, 21 @ 22c.; do. good to prime, 16 @ 19c.; do. medium, 12 @ 14c.; factory, choice, 18c.; do. good to prime, 12 @ 16c.; common shipping grades, 12 @ 13c.; grease, 4 @ 6c.; prints, choice to fancy, 28 @ 30c.; do. firsts 24 @ 26c.; do. seconds, 18 @ 22c.

CHEESE.—We quote New York factory choices, full cream, 11 1/2c.; do. fair to good do., 10 @ 11c.; Ohio choice, full cream, 10 @ 10 1/2c., chiefly 10c., do. fair to good, 9 @ 9 1/2c.; Pennsylvania part skims, 5 1/2 @ 6 1/2c., chiefly 6c.; and do. full skims, 2 @ 3c.

EGGS.—We quote 19c. for fresh Western and 20 1/2 @ 21c. for near-by extras, but some good marks of the latter sold as low as 20c., and strictly fine brands of Ohio occasionally brought the same rate. On Chicago there was nothing doing to fairly establish price, sellers asking 20c. for Western and 21c. for near-by extras without reasonable bids.

POULTRY.—Old fowls were plentiful and easier at 7 @ 8c. for roosters, 11 @ 12c. for mixed lots and 13c. for hens. Small springs were dull at about 14 @ 15c., but large stock sold fairly at 20 @ 22c.

HAY AND STRAW.—We quote prime Western and York State Hay at \$18; fair to good, \$15 @ 17, and inferior at \$12 @ 14. Rye Straw was dull at \$13 @ 15, the latter without wood.

FED.—Sales of 4 car spring Bran, track, at \$16.50 @ 17; 6 cars winter do., to arrive, at \$17; 2 cars do. do., spot, at 17, and 2 cars do. do. at \$17.50, which was the closing price.

Live Stock Prices.

The receipts for the week were: Bees, 2,900; Sheep, 13,000; Hogs, 3,200; previous week: Bees, 2,700; Sheep, 13,000; Hogs, 3,000. Beef Cattle have been inactive, and with large receipts of Texans and common grades, prices declined from 4c. to 1c. per lb, the latter on Texans. Choice Natives were scarce, and commanded full figures. Quotations—Extra, 9 1/2 @ 9 3/4; good, 8 @ 9c.; medium, 7 @ 7 1/2c.; common, 4 1/2 @ 6 1/2c.; Fat cows, 4 1/2 @ 7 1/2c. Milch cows were active at \$30 @ 60, with sales of extra graded as high as \$50. Dressed Meats.—Dressed Bees were active and closed at 10 @ 14, the former rate for Texans. Sales last week: Thomas Bradley, 152 head, 12 @ 14c.; A. A. Boswell, 69 head, 10 @ 14c.; C. S. Dangler, 75 head, 11 @ 14c.; W. H. Brown, 85 head, 10 1/2 @ 14c.; Harlan & Bros., 70 head, 11 @ 14c.; J. F. Lowden, 42 head, 12 1/2 @ 12c. Dressed sheep were active. Samuel Stewart sold 779 head, at 10 @ 11c. Hogs were active and unchanged. Quotations—Extra, 11 1/2 @ 12c.; good, 11 @ 11 1/2c.; light mixed, 10 1/2 @ 11c.

SHEEP have been dull, and prices have declined 1c. per lb, except for extra 100-lb sheep, which have been in demand at firm figures. Lambs have declined 1c. per lb, while calves were fully 1c. lower. Quotations—Extra, 6 @ 6 1/2c.; good, 5 1/2 @ 6c.; medium, 4 1/2 @ 5c.; common, 3 1/2 @ 4c.; culls, 3 @ 3 1/2c.; lambs, 4 1/2 @ 5c.; calves, 6 1/2 @ 9c.

GREAT DEMAND FOR BEATTY'S ORGANS. Beatty's Beethoven Organ is meeting with wonderful sales. Nearly two thousand were manufactured and shipped during the last month from his factory at Washington, New Jersey. A special ten-day offer is made to the readers of the MESSENGER in another column.

The Boston Transcript says:—The books of the Messrs. Lothrop now in preparation exceed in importance and attractiveness those of any previous season. We are told that their publications sell at sight. We know of one family where, from youngest to oldest, they are a delight and a bond of sympathy. Notwithstanding a million and a half of illustrated books were issued by Messrs. D. Lothrop & Co., Boston, last year, they received orders, late in the season, for more than ten thousand volumes which could not be filled.

The second volume in the "Family Flight" series is now in press and will be issued by the Lothrops in time for the fall trade. It is entitled "Through Syria and Egypt," and will far surpass its predecessor in interest and in the profuseness of its illustrations.

ROYAL BAKING POWDER
Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, tum or phosphate powders sold only in cans. Royal Baking Powder Co., New York.

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FOR BRIGIT'S DISEASE, THE GOUTY DIATHESIS, STONE OF THE BLADDER, NERVOUS DYSPESIA, ETC.
Dr. Wm. A. Hammond of New York, Surgeon General U. S. Army (retired), Professor of Diseases of the Mind and Nervous System in the University of New York, etc.
"I have for some time made use of the Buffalo Lithia Water in cases of affections of the nervous system complicated with Brigit's disease of the kidneys or with a gouty diathesis. The results have been eminently satisfactory. Lithia has for many years been a favorite remedy with me in like cases, but the Buffalo Water certainly acts better than any extemporaneous solution of the Lithia Salts, and is, moreover, better borne by the stomach. I also often prescribe it in those cases of Cerebral Hyperemia, resulting from over-mental work—in which the condition called nervous dyspepsia exists—and generally with marked benefit."
Dr. Harvey L. Byrd of Baltimore, President and Professor of Obstetrics and Diseases of Women and Children, in the Baltimore Medical College; formerly Professor of Practical Medicine, etc.
"I have witnessed the best results from the action of the Buffalo Lithia Water, Spring No. 2, in Chronic Gout, Rheumatic Gout, Rheumatism, Gravel and Stone in the Bladder, and I do not hesitate to express the opinion, that in all diseases depending upon or having their origin in the Uric Acid Diathesis, it is unsurpassed. If, indeed, it is equalled by any Water thus far known to the profession, it has an ascertained value in Brigit's Disease. A knowledge of its action in that disease thus far, would seem to warrant the belief that it would, in many instances, at least in its early stages, arrest it entirely; and in its more advanced stages prove a decided comfort and palliative. I earnestly commend it as worthy of trial in Brigit's Disease."
Springs now open for guests.
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Upset Sale,

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Scotch people and old-time folks all know what is the meaning of an "upset sale." It is a term used when things are to be sold out to close estates, partnerships, etc.

We propose a sale of this nature. The prosperous season so far this year, the largest we ever had, encourages us to

Ring all the Bells,

and call the people in to close out, before the 4th of July, all of the

\$750,000 OF Men's and Boy's Clothing.

We want to Sell Out to make purchases for Fall.
We want to Sell Out to keep plenty work going.
We want to Sell Out to make some changes.
We want to Sell Out to start again with a new stock.
We want to Sell Out to do a larger business than ever.

We never stop at anything

to carry out our plans when we are in the right, and if the prices must be cut down, to gather the people,

Down go the Prices.

Even if we sacrifice our profits for one month, the people have done generously by us for many years, and we are satisfied.

IN A NUT-SHELL, THIS IS IT.

The practical point of all this is a radical reduction in prices from June 1st. They are cut, some ten, some twenty, some thirty per cent., and some, on goods prepared specially for this sale, not at all. Compared with April 1st the average deduction is twenty-five per cent. Of the \$750,000 merchandise now held by us, about \$500,000 is involved in this sale. From the great list which might be made we only quote three items now, namely:

3000 pairs of men's Cassimere Pantaloon, made and making, strong, neat, durable, lately worth \$3.50 now \$2.42.
600 men's suits, real standard Sawyer's Cassimere, made and making, late price \$15.00 now \$12.50.
750 men's suits, eight styles, every garment freshly made, some of them sold freely at \$12.00, 9.25.
Our intent now is simply to tell all the people that quick trade prices are on all our clothing for this sale.

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